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WORKS
OF THE
ENGLISH PURITAN DIVINES.

BUNYAN.

THE GREATNESS OF THE SOUL :

AND

THE UNSPEAKABLENESS OF THE LOSS THEREOF :

No Way to Heaven but by Jesus Christ :

THE STRAIT GATE.

BY

JOHN BUNYAN:

TO WHICH IS PREFIXED,

AN INTRODUCTORY ESSAY ON HIS GENIUS AND WRITINGS.

BY THE

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AUTHOR OF "THE LIFE AND TIMES OF BUNYAN."



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BUNYAN'S GENIUS AND WRITINGS.

A

CHRONOLOGICAL CRITIQUE

ON THE

WRITINGS AND GENIUS OF BUNYAN.

IN the Bunyan-like sketch of Bunyan's Life prefixed to the first volume of this series, Mr Hamilton has said that my "researches have left few desiderata for any subsequent devotee." He himself has proved, however, that both new and beautiful lights may be thrown around the old facts by devotees. So also has Dr Cheever of America, in his splendid Lectures on the Pilgrim's Progress. Besides, there is yet room for much research into the history of Bunyan's mind. The progressive development of his intellectual powers has never been traced by any of his biographers or critics. It could not be traced by Southey, Montgomery, nor Macauley; because, when they wrote, there was no clue to the chronology of his "Sixty Books." Criticism could only guess at the *order* in which his works appeared. Thus the matter stood, until Mr Kilpin of Bedford discovered, in 1838, Charles Doe's Circular of 1691, which contains a complete list of them, with their dates, taken from Bunyan's own lips just before his death. This important document, however, came into my hands when "the Life and Times" of Bunyan were nearly printed off in stereotype. Then I could only insert it, and that only by taxing a literary friend to digest the bibliography. The following running critique is, therefore, an outline of the opinions and

impressions of the writer, as these were moulded by reading anew the works of Bunyan in the order, and under the circumstances, they originated.

I thus conciliate attention, because I hope to gratify it somewhat, by glimpses of Bunyan's *intellectual* history, which could not be given until the friends of his memory in Bedford found out the list of his friend Doe ;—"The *Struggler*," as he calls himself, "for preserving the works in folio." Gladly, however, would I have hailed a critique, founded upon that list, from any other pen ; but, as none has appeared, although it has been six years before the public, I feel bound to do what I can, in order to create a public *demand* for something worthy of the subject, now that both "The British" Quarterlies can command the best writers of the age. I begin, therefore, by answering the question,—“What can the man do that cometh after the king ?” Bunyan is the very king of more arts than Allegory and Analysis ; and if this question be put in reference to all that he has done as a writer, the only answer that can be given to it, by a man who really knows what Bunyan has done, must be,—“It is yet to be shewn *how*, and *why*, and *when*, he did so much, and did it so well.” Now, this is not easily shewn. Whoever shall explain it, to any good purpose, must understand Bunyan's own nature, almost as well as he himself understood Human nature. And the understanding must be almost instinctive too ; or, the result of strong sympathies with him ; for the laws of his intellectual being blend so with its spiritual aspirations and responsibilities, that his head can never be analysed apart from his heart, nor his heart comprehended by any head, which is unbaptized “with the Holy Ghost and Fire.” Whoever has no absorbing and burning love to immortal souls, and thus to “the Shepherd and Bishop of souls,” can neither tell nor see why Bunyan thought or wrote as he

did. He was forever watching for souls, as one that "must give an account;" and that watching made his intellectual eye ransack "the *depths* of Satan," as well as "the secrets of the heart;" and scrutinize the aspects of the world, as well as range the open fields of visible nature. Nothing that he wrote terminated upon himself, or had its chief charm to him, in either its point or pathos. He sought with keen zeal, and enjoyed with keener zest, happy thoughts, and "picked and packed words," as he calls his Saxonisms, but not for their beauty or point as composition, nor as specimens of his own vein; but because they were wanted to arrest attention, and were likely to rivet instruction. "The tongues of angels" would have had no attraction for him, had they been intelligible only to himself, and to minds of his own order. All his soul was set upon winning souls; and therefore it was concentrated upon the powers of his mother-tongue, as the vernacular of the multitude, and thus the natural way to the heart.

If there be any truth in these remarks, they prove that there was more power about Bunyan's intellect, than his *spiritual* admirers generally suppose; for it commands, or wins, the admiration of men who have no spiritual discernment, and no taste for devotion. And it did so, when there was less of both in England than there is now. It commanded homage even in the court of Charles II., and made the Cavaliers of the Restoration, as well as the Roundheads of the Protectorate, wonder. And still, both Readers and Writers, who have no sympathies with experimental piety, either as it weeps or rejoices, almost weep and rejoice with Bunyan's Pilgrims.

Fashion, and his own wide-spread fame, have, no doubt, something to do with this. It would be *infra dig.* in any literary circle, not to admire John Bunyan. He is an integral part of the National character, in common with

Milton and Shakespeare ; and thus it is Patriotism to praise him. But still, after deducting all this matter-of-course praise, there remains a succession of Master-spirits who have paid homage to his genius, in spite of all their hatred to his sect as a Nonconformist, and to his sentiments as an Evangelical. Neither Dr Johnson, nor Dr Southey, nor Sir Walter Scott, nor Lord Byron, could remember, for their life, whilst reading Bunyan, that he was anything but just a great and good man, who had been very ill-used, in bad times. The fact is, he had filled the wide field of their vision with *creations* they could not imitate, nor find a parallel to, nor help admiring ; and thus they gave way to the gush of their own emotions, because no other writer had ever awakened, in their mighty minds, similar emotions, from such sources, or by such scenes. He thus threw the bigotry of Johnson and Southey, and the banter of Scott and Byron, into a *mesmeric* sleep, and left them *Clairvoyant* on “the borders of Emmanuel’s Land.”

That Coleridge and Macauley, Franklin and Macintosh, should have manifested some relish for the *spiritualities* of “The Pilgrim’s Progress,” as well as for its pure Saxon and vivid personifications, is only what might be expected from their early intimacy with the Bible, and with men who had much of Bunyan’s love to the Bible. Franklin’s father was driven to America by the same iron rod of the STUARTS, that drove Bunyan into Bedford jail. Indeed, both his Father and Mother had, most likely, heard Bunyan ; for they were Northamptonshire Nonconformists, and their ancestors had been amongst the first Protestants, in that county, who dared the wrath of “bloody Mary.” Thus their piety, which was quite of Bunyan’s order, was just as likely to give young Franklin a taste for some of the *spiritualities* of the Pilgrim, and his intimacy with

Whitefield to promote it, as his early familiarity with Xenophon's *Memorabilia* were sure to make him appreciate the natural beauties of the Pilgrim. So also Coleridge was well prepared by his theological studies, as well as by his *dreamy* life, to sympathize with Bunyan's spiritual moods. And as to Macintosh and Macauley, they had seen, from their "youth up," living specimens of holy pilgrims, and had heard much of COVENANTERS who, like *Faithful* at Vanity Fair, had been "faithful unto death." Thus there is no mystery in the moral sensibilities of these men, to some of the high and holy peculiarities of Bunyan, as those appear in his Pilgrim. But not one of these distinguished writers evinced any acquaintance with the varied forms in which all the chief beauties of the Pilgrim's Progress appear in Bunyan's other works. I have shewn in another place, that the *germs* of that work existed in his "STRAIT GATE," a year before it was written; and what is more to the point, that the brightest gems in the Pilgrim lie scattered throughout all his books, in which its grand points are touched, although never in the same forms or settings. Sometimes, indeed, they are expanded and polished, beyond their size and lustre in the allegory; and at other times, the splendid *filings* of both the enchasing gold and the chaste gems, are sprinkled upon pages where no one would expect to find them.

It is impossible to doubt, in the face of this fact, the importance of drawing public attention to many of Bunyan's treatises; or, of bringing them out in such volumes as the present. His literary critics have given the public no clue or key to his rich mines of thought, feeling, and diction, in such treatises as "The Greatness of the Soul," and "The Beauty of Holiness." They have confined their criticism to his allegories; whereas he himself, without at all injuring either the Holy War or the Pilgrim, breaks up

his vital and vivid personifications into Maxims, Arguments, and Appeals, which are as powerful as his Pictures are enchanting. Bunyan is *himself*, even in his doggerel Rhymes, as well as in his Catechisms and Sermons. He fights Quakerism, Pharisaism, and Antinomianism, in the same style as CHRISTIAN fought Apollyon; or Mr GREAT HEART, Giant Maul. He reasons as well with PLIABLES of all sorts, as with the one who went as far as the Slough of Despond; and unmasks more TALKATIVES than the son of SAY-WELL of Prating-Row. Dr Southey thought that BY-ENDS was the picture of some particular individual; but Bunyan often depicts the whole generation of such gentry, with graphic accuracy. "I observe," he says, in his Barren Fig-Tree, "that as there are trees wholly noble, so there are also their semblance; not right, but ignoble. There is the Grape, and the Wild-grape; the Rose, and the Canker-rose; the Apple, and the Crab. Now, fruit from these wild trees, however it may please children to play with, yet the prudent and grave count it of little or no value. There are also in the world a generation of Professors, that bring forth nothing but wild olive-berries; Saints only before men; Devils and Vipers at home. Saints in world; but sinners in heart and life. Well, saith God, this profession is but a cloak. I will loose the Reins of this man, and give him up to his own vile affections. 'I will answer him by myself!' Ezek. xiv. 7. Thou art too hard for the Church. She knows not how to deal with thee. Well, I will deal with that man myself!" So also in his "Righteous Man's Desires," he says, "Some men's Hearts are narrow upwards, and wide downwards; narrow as for God, but wide as for the world. They *gape* for the one, but shut themselves up against the other. The heart of a wicked man is widest downward; but it is not so with the Righteous. His desires, like the temple Ezekiel saw in vision, are still

widest upwards, and spread towards heaven. A full Purse, with a lean soul, is a great curse. Many, while lean in their Estates, had fat souls; but the fattening of their estates made their souls as lean as a rake, as to all good." In like manner, it is not in By-path Meadow, where Christian listened to Vain-Confidence; nor at Beelzebub's Orchard, where little Matthew ate grapes which gave him "the gripes," that Bunyan displayed his deepest acquaintance with the "bane and antidote" of Temptation. He says in his "Notes on Genesis," "In time of temptation, it is our wisdom and duty to keep close to the Word, which forbids the sin, and not to reason with Satan as Eve did. So long as we retain the simplicity of the Word, we have Satan at the *end* of the staff; for unless we give way to a doubt of it, he gets no ground on us. Eve went to the *outside* of her liberty, and set herself upon the brink of danger, when she said, 'We may eat of all, but one tree.' When people dally thus with the Devil, they fall by temptation."

It is needless to say, that such Passages are in fine keeping with both the beauties and the power of the Dialogues they refer to. They are quoted here, in order to prove that Bunyan was his *own* Commentator on the Pilgrim's Progress, in his other Works, in the case of almost all its finest personifications; or, in order to shew, that floods of light could be thrown upon all his Allegories by his own lamps.

It will now be seen, that his literary Critics were not likely to appreciate or understand him fully; and that his spiritual Commentators ought not to have confined themselves to either his own history, or that of his Times, for illustrations of his Pilgrim. Even Dr Cheever of New York, who has eclipsed the whole host of Bunyan's Commentators, in both point and pathos, and placed himself like the Apocalyptic Angel, full in the very "Sun" of the Vision, as

well as clothed himself with its Rainbows, has evinced no familiarity with the *unvisionary* forms of the Great Truths embodied in the Pilgrim's Progress. He has evidently quoted, at second-hand, except from Bunyan's poetry. This is much to be regretted, in reference to England. Such an American as Dr Cheever, was just the man to make Englishmen aware of the peculiarities and beauties of Bunyan's prose. They would have struck him more than they do English readers, and thus have struck sparks from his own spirit, which would have set our curiosity on fire, as well as consumed the dross of our familiarity with our own idioms. For, just as American travellers make us look as with new eyes upon our own scenery and architecture, because they bring both to a standard that we never judged of them by, so they discern more readily than ourselves the force of the mother-tongue, because they have less of it in familiar use, or in its original forms. America has a vernacular of its own, and thus it is as much alive to the peculiarities of our idiom, as we are to those of the New World. But although I should be glad to see American discernment applied to Bunyan's Works at large, I deprecate the bare idea of England leaving to any nation—even to Scotland—the honour of analyzing and illustrating the works of her own Son, now that all nations who have a literature, class him with Shakespeare or Milton, as a man of genius; and now that he has won the homage of her own best Critics. England has living sons who can command universal attention, and confer everlasting fame, in various ways, if they would unite to do for Bunyan, what has been so often and well done for all Genius of his order; and, in doing so, they will identify themselves with the immortality of our old English, by restoring to it idioms which will annihilate both the latinized and frenchified formalities that have been grafted upon the parent stock, as

well as wither the parasitical *Germanisms* that have crept around it, and are inflicting an "injury" without "lending a grace" to the language.

This may seem extravagant to those who have only *dipt* into Bunyan's works at large, and even to those who may study the Treatises in this volume in order to test the truth of the assertion; but it is quite capable of ample proof, if my limits were not narrow. Indeed, narrow as they are, I do not despair of proving that Bunyan was *himself*, whenever his subject allowed him to be so, or called for his graphic touch. Even in the very first treatise he wrote, "*Gospel Truths Opened*," he is alternately logical and imaginative. Dr Southey said of it—"It is a calm, well-arranged, and well-supported statement of the Scriptural doctrines on momentous points." It is so much so, that it has been compared, as an argument, apart from learning, to Dr Pye Smith's "Scripture Testimony." This fact renders any specimen of its *induction* unnecessary here, wonderful as that is, in the case of a man who had never before tried his hand at composition. What it is, in point of vivacity, will be seen from the following specimens. On the Angelic Testimony to the truth of the Saviour's resurrection, Bunyan says—"Here is the Angel of the Lord ready to satisfy the disciples that Jesus was risen from the dead. And lest they should think it was not the *right* Jesus he spoke of, 'Yes,' saith he, 'it is the *same* Jesus that you mean. You seek Jesus of Nazareth, do you not?' Why, 'He is not here, he is risen.' 'But do you speak seriously?' 'Yea, surely. If you will not believe me, behold the place where they laid him!' See how plainly this Scripture doth testify of Christ's resurrection. 'Yea,' saith the angel, 'Lo it is as I have told you. You seek a Saviour, and none will content you but he that was crucified. Well, you shall have him. But he is not here.' 'But

where shall we find him ? ‘ Why, he goeth before you into Galilee, where he used to be in his life-time before he was crucified.’ ” Thus Bunyan’s *vein* appears the moment we break ground. And how obvious it is, when he applies to *himself* the ascertained facts of the gospel ! “ Here, indeed, is my life ; namely, the birth of this Man, the righteousness of this Man, the blood of this Man, the death and resurrection of this Man !—the Son of Mary—the Son of Man—the Son of God—the true God ! I say, here is my life, if I see this by faith *without* me, through the operation of the Spirit *within* me. I am safe, I am at peace, I am comforted, I am encouraged ; and I know that my comfort, peace, and encouragement is true, and given me from heaven by the Father of mercies.” Thus also he applies this test to others. “ Thou thinkest that thou art a Christian. Thou wouldest be sorry else. Well, but when did God shew thee that thou wert *no* Christian ? When did the Spirit of the Lord shew thee that hadst no faith in thee by nature ? Dost thou not say in thine heart, that thou never hadst thy faith to *seek*, but always believed with as good a faith as any one alive ? If so, know for certain that thou hast no faith of the operation of God. If thy guilt of sin goes off, and convictions go off, in any way but by the blood and righteousness of Christ, thy guilt goes off, not *right*, but wrong, and thy latter end will be a very bitter end.”

These passages are *outbreaks* from the continuous stream of Bunyan’s main Argument, and thus they are but loose as composition. Besides, he was writing for the first time. But still, in the Argument itself, his power of *condensation*, as a theologian, was never surpassed by himself afterwards. He “ *picked* words” better in his next treatise ; but he never “ *packed*” them better, even when he understood his own power.

It has been said already, that the real secret of Bunyan's eloquence was his intense solicitude to win souls to Christ. Accordingly, his first "Call to the Unconverted" was entitled, "Sighs from Hell, or 'The Groans of a Damned Soul.'" That work shews that the Pilgrim's Progress was *germinating* in his spirit at an early period. Hence it opens thus:—"Friend, because it is a dangerous thing to be walking towards the place of Darkness and Anguish, and because, notwithstanding, the journey that most of the poor souls in the world are taking, I have thought it my duty, for preventing thee, to tell thee what sad success those souls have had, that have persevered therein. Why, friend, it may be—nay, twenty to one—thou hast had thy *back* to Heaven, and thy *face* towards Hell, ever since thou didst come into the world. Why, I beseech thee, put a little stop to thy earnest race, and take a view of what entertainment thou art like to have, if thou do in deed and in truth persist in thy course. 'Thy ways lead down to Death, and thy steps to Hell.' It may be, indeed, the path is pleasant to the flesh; but the end thereof will be bitter to thy soul. Hark! dost thou not hear the bitter cries of them that are newly gone before thee, saying, 'Let him dip the tip of his finger in water, and cool my tongue, that is so tormented in this flame.' Dost thou not hear them say, 'Send one from the dead, to prevent my father, my brother, my father's house, from coming to this place of torment?' Shall not these mournful groans pierce thy flinty heart? Wilt thou stop thine ears, and shut thine eyes? And wilt thou *not* regard? Take warning, and stop thy journey before it be too late. Wilt thou be like the silly fly, that is not quiet, unless she be either entangled in the spider's web, or burnt in the candle? O sinner, sinner, there are better things than Hell to be had! There is Heaven, there is God, there is Christ, there is communion with

an innumerable assembly of saints and angels ! Consider ; would it not wound thee to the heart, to come to thy death-bed, having thy sins flying in thy face—thy conscience uttering, of itself, thunder-claps against thee—the thoughts of God terrifying thee—Death, with his merciless paw, seizing upon thee—Devils standing ready to scramble for thy soul, and Hell enlarging itself to swallow thee up ? For, mark, Death doth not come *alone* to an Unconverted Soul ; but with such company as, wast thou sensible of it, would make thee tremble. Hell cometh with Death to the Ungodly. Here comes Death, and Hell, unto thee ! Death goeth into thy body, and separates soul and body asunder. Hell stands without, to crush thy soul with its everlasting grinders. Lo, it will come to this ! Blessed are those that through Christ's mercies, by faith, do escape these soul-murdering companions !”

In his Treatise on the Parable of Dives and Lazarus, Bunyan represents Dives as objecting thus to Abraham, when he says, “They have Moses and the prophets, let them hear them ;”—“This is the thing (to be short), my brethren are unbelievers, and do not regard the Word of God. I know it, by myself ; for when I was in the world, it was so with me. The Scriptures, thought I then, what are they ? A dead letter ; a little ink and paper, of three or four shillings price. Alack ! what is Scripture ? Give me a ballad, a news-book, George on horseback, or Bevis of Southampton. Give me some book that teaches curious Arts, that tells old Fables. And, as it was with me then, so it is with my brethren now ! They are so hardened in their own ways, and so bent on following sin, that, let the Messengers of Christ preach until their hearts ache, till they fall down dead with preaching, they will trample it under foot, and swine-like rend them, rather than close in with those gentle and blessed proffers of the Gospel.”

But Bunyan could woo in his own way, as well as warn. He tries, in this Treatise, to win such men as Dives described ; and, in order to this, he gives them the full benefit of his own experience, as to the sufficiency of Scripture, without Messengers from the invisible world. "I tell thee, friend, there are some Promises I would not leave *out* of the Bible, for as much gold as could lie between York and London, even if piled up to the stars ; because, through them, Christ is pleased by his Spirit to convey comfort to my soul. I say, when the Law curses, when the Devil tempts, when Hell-fire flames in my conscience, then is Christ revealed so sweetly to my poor soul through the Promises, that all is forced to fly, and leave off to accuse my soul. On this account, how excellent are the Scriptures to thy soul ! They are so large as to say, Christ will in nowise cast out. Crimson sins may be white as snow. O, how is it with thy soul ! Oh ! I say, regard—regard—for Hell is hot. God's hand is up ! The Judgment-Day is at hand. The Graves are ready to fly open ! The Trumpet is near the sounding ! The sentence will ere long be passed, and then neither you nor I can call Time again !" Thus there was from the first, in Bunyan's spirit, as in Whitefield's, a "secret place of thunder," and "a fountain of tears," that discharged alternate bursts of terror and tenderness—bolts of Sinai, and dew of Hermon. And this twofold power, he retained to the end of life ; but he never displayed it better than in the first outpourings of his baptized spirit, whilst he knew nothing about the art of writing for the press.

By the time he wrote his next Treatise, "The Doctrine of Law and Grace Unfolded," or, "The Two Covenants," he had met with scholars, in the jail at Bedford, whose conversation made him aware that writing was an art. His fellow-prisoner, Coxe, the cordwainer, who insisted upon pleading his own cause in both Greek and Hebrew,

and thus "wound up" the lawyers, as his judge said, had given Bunyan some idea of Aristotle's logic, and of Plato's eloquence. This led him to deprecate criticism, and to increase his vocabulary. Hence he says in the Preface to his work on the Covenants, "I never went to school to Aristotle or Plato, but was brought up in my father's house in a very mean condition, among a company of poor countrymen." He had also, if not the Book, his own vivid recollections of "Luther on the Galatians," to test and form his style by. Accordingly, whilst he eschews "fantastical expressions, and whimsical scholar-like terms," he employs many compound words, and theological technicalities, which never occur in his first work. Indeed, its general character is not unlike Witsius or Boston on the Covenants. It is not so perspicuous as Dr Russell's work on the subject; but it is quite as cogent, and far more spirited. It *smacks* much of Luther; but it also improves upon him.

That Luther's work was before Bunyan's eye, or distinctly recollected by him, there can be no doubt, although he never names him. Luther says to Satan, "In telling me that I am a great sinner, thou givest me a sword to cut thine own throat;—for Christ died for sinners." This hint was quite enough to set Bunyan off in his own style. He says to a timid penitent, "Didst thou never learn to *outshoot* the Devil with his own bow, and to cut off his head with his own sword? QUESTION. 'O, how should a poor soul do this? This is *rare*, indeed!' ANSWER. 'Why, truly thus: Doth Satan tell thee, thou prayest but faintly, and with very cold devotion? Say, I am glad you told me; for this will make me trust the more to Christ's prayers, and the less to my own. Also, I will endeavour henceforward to make the heavens *rattle* again with my mighty groans. And whereas thou tellest me that I am so *weak* in believing, I am glad you mind me of it. It will

make me restless till I have strong faith ! Poor soul, if thou didst get this art, to *outrun* Satan in his own shoes (as I may say), and to make his own darts pierce him, then thou mightest say of his temptations, as of other things, they work together for my good.' P. 160. OBJECTION. 'But I find so many weaknesses in every duty I perform, that it maketh me out of conceit with myself, and to think that my duties are little worth.' ANSWER. 'Thou by this means art taken off from leaning on anything below a naked Jesus for eternal life. It is like, thou wouldst send thy soul to Hell in a bundle of thy own Righteousness, if thou wast not sensible of many by-thoughts and wickednesses in thy best performances.'" P. 161.

No treatise of Bunyan's is better worth an attentive perusal than this one ; for no man can read it, either as a critic, or as a mere theologian. It impales, as well as empannels, the conscience, even if the conscience has been slain by the law, and healed by the Gospel, for years. The spiritual Reader is compelled to go deeper into his own case, than any Doctrinal Book upon Law and Grace ever led him ; and the general reader cannot but feel himself in the grasp of a gigantic hand, and under the gaze of an eye, that he can neither resist nor evade, but by closing the book ; and that, he can hardly do, if the PILGRIM has any charms for him, or Bunyan's own life any interest. For every now and then, Bunyan strikes off some *miniature* likeness of himself, now as "an old covenant-man," and anon as "a new covenant-man," that whoever loves him must read on.

It will tempt some to read this Treatise, when I say, that the late *Dr Waugh* drew some of his "sharp arrows" from it. He made them, indeed, more "polished shafts" before shooting them from his magnificent bow ;—for he improved

whatever he appropriated ;—but they were taken from Bunyan's quiver ; and so also, not a little of the sweet and healing Balm he sent after them was extracted from such Balsam-trees ; never, however, without due acknowledgment.

Bunyan's next work, of any size, was on PRAYER ; and as extempore prayer was then a State crime, no one can wonder, however much he may regret, that the Prayer-Book came in for some of that odium which odious means of enforcing it created. Besides, one extreme begets another. I am no apologist for Bunyan's low estimate of forms ; but I deny that it is so low, or so vulgar, or so bitter, as was the *Laudean* estimate of free prayer. That poured far more scorn upon "the Spirit of supplication," than ever Bunyan did upon the form of it. No one knew this fact better than Dr Southey. It was not fair, therefore, to conceal it, when calling Bunyan's prejudices "unreasonable." Wanton and impious prejudices were then rampant, against all avowed dependence upon the Holy Spirit for help in prayer. So much was this the fact, that good Bishop Hall, although writing for Laud, rebuked them, and gave burning utterance to his own love of "praying in the Holy Ghost."

It is due to Bunyan's Catholic spirit, to place his work on Prayer in this light. Apart from its occasional sarcasms upon the Liturgy, it is full of wise and warm appeals on the spirit of prayer, and quite as severe against extempore parade as against heartless formality. Its great defect is, that, in analyzing the Lord's Prayer, it refers the petition, "Thy Kingdom come," to the second coming of Christ to judge the world.

Contemporary with this Treatise, is most of Bunyan's Poetry ; but as no one reads his Rhymes now, I say nothing about them ; except that his efforts to write in numbers, clumsy as they were, increased his power of "picking and

packing words." This is very obvious in his next prose work, on "The Resurrection of the Dead, and Eternal Judgment." Indeed, it is somewhat heavy by condensation ; and not, as might be expected, full of vivid visions of the last day. But although calm in its solemnity, and close in its reasonings, and sparing of epithets, there are many sublime and beautiful passages in it ; and, as usual with Bunyan, they are expansions of some scriptural fact or figure. What can be more beautiful than his expansion of the emblem of the Resurrection from a grain of wheat ? "There is a poor, dry and wrinkled *kernel* cast into the ground ; and there it lieth, swelleth, breaketh, and, one would think, perisheth. But, behold, it receiveth life, it chippeth, it putteth forth a blade, and groweth into a stalk. There also appeareth an ear ; it also sweetly blossoms, with a full kernel in the ear. It is the same wheat ; yet behold how the fashion doth differ from what was sown ? And our *bran* will be left behind, when we rise again. The body ariseth, as to the nature of it, the self same nature ; but as to the manner of it, how far transcendent ? "The glory of the terrestrial is one, and the glory of the celestial another !"

So also, what can be more sublime than his expansion of the oracle, "It is sown in weakness, it is raised in power ?" Realizing this change, when the mortal puts on immortality, he thus appeals to the Saints, "At our first appearance, the world will tremble. Behold the gates of death and the bars of the grave, are now carried away on our shoulders, as Sampson carried away the gates of the city. Death quaketh, and Destruction falleth down dead at our feet ! What then can stand before us ? We shall then carry that grace, majesty, terror, and commanding power in our souls, that our countenances shall be as lightning. Then shall "Death be swallowed up of victory !"

But lest any of his Readers should be unable to realize this change, he says in the next breath, "You know that the things *candied* by the art of the Apothecary, are so swallowed up with the sweetness and virtue of what they are candied in, that they are as if they had no other nature than that in which they are boiled ; while yet, in truth, they retain their own proper nature and essence. So, let us lose our proper nature, and we absolutely lose our being, and are annihilated into a nothing. But no ; we shall be *candied* by being swallowed up of Life. We shall be as if we were all spirit ; but, in truth, it is this body, a spiritual body."

I might multiply passages of this kind ; but, as I am merely tracing the progress of Bunyan's intellectual power and literary habits, it is unnecessary. What I want to shew is, the *Pilgrimage* of his Mind and Pen, before he wrote his *Pilgrim's Progress*. That work came "*suddenly*" into his mind as an Allegory ; but both as theology and literature, it was the result of much patient thinking and writing, during more than twenty years. It was, no doubt, partly dreamt in prison ; and, most likely, without any help from any books but the Bible and Fox's *Martyrology*. It was not published, nor even written, however, until after his release in 1672 ; and then his other works amounted to *twenty-two*, in all. Thus it is unwise to speak of the *Pilgrim*, as if it were not the work of a practised writer. Bunyan wrote it with ease when he caught the *full* Idea of it ; but that ease arose from long practice.

In 1665, he wrote his *Treatise on the Millenium* ; or, "The Holy City, New Jerusalem ;" but whether before or after his work on the *Last Day*, is uncertain. If before it, then he intended by it to *balance* the glories of the *Latter Day*, by the solemnities of the *Last Day*. If after it, he intended to *soften* these solemnities, by the bright prospects

of the preceding Millenium. And in his circle of Readers, there was need then for the two Books in the same year ; for the one is too exclusively confined to the end of the world, and the other to the meridian of the Millenium. Bunyan, however, was no Millenarian, in either the visionary or the vulgar sense of that name. The Fifth Monarchy Men would not have read his Book then, nor could the Personal Reign Men bear it now. I mention this distinctly, because the subject itself is unpopular at present. I am not sorry for this ; but I am very sorry, now that the Missionary Spirit is popular, that the Treatise on "The Holy City" is not more known to general readers. Indeed, on Bunyan's own account, it ought to be studied by all his admirers. I had no adequate idea of the *grasp* of his mind, until I studied this work. Its ingenuity also is of a peculiar kind. In "Solomon's Temple Spiritualized," and in "The House of Lebanon," Bunyan is often *whimsical* as well as ingenious. He gets a little angry too, when a Type becomes unmanageable in his hands ; and then, he never writes well, until a new one puts him into good humour again. Not so in his "Holy City." He felt all but *inspired*, from the beginning to the end of it. Indeed, he regarded it as more a *Vision* than his Allegories. And no wonder ; for, when their *Characters* were struck out, they were ready to speak for themselves, each agreeably to his own name. But the gorgeous magnificence of everything in the Apocalyptic Jerusalem, was unlike anything Bunyan had ever seen ; and not at all in keeping, at first sight, with his general idea of the simplicity and spirituality of the Christian Church. The man who had only preached in Barns, and Barn-like Chapels, and only to the poor then, seems but ill prepared to identify the Church with a city paved with gold, and blazing with jewels, and rich with the honour and glory of both the kings and nations of the earth. And

yet, the splendours of that city only increase the spirituality of his simple views of the Church.

I may as well confess at once, that I think "the Holy City" the most profound and eloquent work that Bunyan ever wrote. He himself, I suspect, thought so too. Not, however, that he would have brought it into comparison with his *Allegories*, or preferred it at all to them, so far as general *usefulness* is concerned. But, as sweeping the whole circle of Church Prophecy, and as harmonizing Jewish types with Christian symbols, and as reducing Apocalyptic figures to Evangelical facts, and dazzling visions to sober realities, he did both think and say, that he had caught "Something of that JASPER LIGHT in which the Holy City will come down." He did reckon his discoveries to be both providential and gracious in a very special sense, and from "no ordinary frame of spirit." And the work justifies his own opinion of it.

Why, then, it may be said, has it almost fallen out of notice? This question is only too easily answered. There was no Missionary Spirit in the Christian Church when Bunyan wrote; and thus he could give no grand practical bearing to his own grand conceptions. Indeed, he himself did not see their real bearings upon the kingdom of Christ so far as the Means and Manner of its coming are concerned. How could he, then? But he was as surely enabled by God to write "the Holy City" for *our* Times, as to write the *Pilgrim* for *all* Time. Even as an Ecclesiastical Treatise, it is invaluable at this crisis; for it presents a view of the Christian Church, which no Christian durst quarrel with, and which none but Christians could understand. In a word, I never saw the man yet, in any Church, who would not be both wiser and better, were he as familiar with Bunyan's "Jasper Light," as he is with the *Pilgrim*; nor can I conceive of a greater service to Pro-

testant Missions, at this crisis in their history, than giving "the Holy City," a practical bearing upon their spirit. Whoever will do that in Bunyan's spirit, will serve more generations than his own.

I would not, even if I could, give a digest of this work; and nothing I could quote would either sustain or illustrate what I have said of it. It must be read as a whole, in order to be appreciated. Let no one expect, however, to find any of Bunyan's wit, fancy, or even quaintness in it. It is all child-like in its piety, and angel-like in its majesty; for both its grace and grandeur arise entirely from reflecting the glories of Scriptural language. Hence it will disappoint any one who has no ear for the *music* of the Prophetic and Apocalyptic Harps of Inspiration, or who has no eye for the sublime and beautiful of divine truth. It will offend no one, however, whose taste is not squeamish, and tire no one who, like myself, has no taste for either modern Millenarianism, or fanciful interpretations of prophetic vials, seals, and trumpets. Bunyan's Millenium begins, indeed, where others end.

His next work was his own Life, or "Grace Abounding to the Chief Sinners"—a book too well known to be characterised here. It would be wrong, however, not to mention, that he had to lay a restraint upon himself as to its style, from his having polished his preceding work so much. He elaborated his Holy City, he says, "first with doing, and then with undoing, and after that with doing again." He had thus acquired a loftier diction. But he had also been amidst the final glories and solemnities of Time, and these had placed all his past history in their own vivid lights, and thus thrown him into his *natural* position again. But still he did not forget his new command over language. Hence he said of his auto-biography—"I could have stepped into a style much higher, and could have

adorned all things more ; but I dare not. God did not *play* with me in trying me, nor did I play when I sunk as into a bottomless pit, and the pains of hell gat hold upon me ; wherefore I may not play in relating them, but be plain and simple, and lay down the thing as it was. He that liketh it, let him receive it : and he that doth not, let him produce a better. Farewell !”

No one can regret this resolution, however much he feel, with Dr Southey, that had Bunyan “dreamt of being ‘for ever known,’ and taking his place among those who may be called the Immortals of the earth, he would probably have introduced more details” of his life ; “but glorious dreamer as he was, this never entered into his imagination.” Dr Cheever also says with great truth and beauty—“As you read the ‘Grace Abounding,’ you are ready to say at every step, Here is the future Author of Pilgrim’s Progress. It is as if you stood beside some great Sculptor, and watched every movement of his chisel, having had his design explained to you before, so that at every blow some new trait of beauty in the future statue comes clearly into view.” Dr Cheever would have applied this praise to Bunyan’s *miniatures* also, had he been familiar with them.

The last work of importance that Bunyan wrote in prison was on “Justification,” or “No Way to Heaven but by Jesus Christ.” It is Lutheran throughout, but without either violence or paradox. It is acute without sarcasm, and clear without being superficial. It is not, however, profound nor original, as compared with his treatise on the Covenants. Still there are some vivid pictures in it, and some keen detections of what he calls “the fine-spun thread of unbelief.” One Picture I must extract. “Joshua the High Priest stood before the Angel, clothed, not with Righteousness, but with filthy rags. Sin upon him, and Satan by him. And this before the Angel ! What must he do ?

Go away? No, there he must stand! Can he speak for himself? Not a word; Guilt had made him dumb! Had he nothing clean? No! But his lot was to stand before Jesus Christ, that maketh intercession for transgressors; and the Lord said, The Lord rebuke thee, Satan! But is Joshua now quit? No; he standeth yet, nor can he clear himself. How then? Why, the Lord clothes him with change of raiment. The iniquity was his own; the Raiment was the Lord's."

This vivacity, although it do not prove that his health was unimpaired by his long imprisonment, proves that his spirits were good even to the last; for his release was unexpected when it came, and thus its prospect did not cheer him. He was also a *bold*, as well as a thankful man, when he came out of prison. He was, as ever, a peaceful man, and candid even to a proverb; but he had no concessions to make to his enemies when he was restored to his friends. Then he published the "Confession of his Faith and Practice," and prefaced it thus:—"I say again to mine Enemies, let they themselves be judges if any thing in the following doctrines savour of either heresy or rebellion; or if they find aught in my writing or preaching to render me worthy of almost twelve years' imprisonment, or one that deserveth to be hanged, or banished for ever, according to their tremendous sentence! My Principles, indeed, are such as lead me to a denial to communicate with the Ungodly and Profane, in the things of the Kingdom of Christ. Neither can I consent, in or by the Superstitious Inventions of this world, that my soul should be governed in any of my approaches to God, because *commanded* to the contrary, or *commended* for so refusing. Wherefore, excepting in this *one* thing—for which I ought not to be rebuked—I shall, I trust, in despite of slander and falsehood, discover myself at all times a peaceable and obedient subject. But if no-

thing will do, unless I make my conscience a continual butchery or Slaughter-Shop,—unless, putting out mine own eyes, I commit myself to the Blind to lead me, as I doubt not is desired by some,—I have determined, the Almighty God being my help and shield, yet to *suffer*,—if frail life continue so long,—even till the *moss shall grow upon mine eyebrows*, rather than thus violate my faith and principles. ‘Will a man leave the snow of Lebanon, that cometh from the Rock of the field; or shall the cold flowing waters that come from another place be forsaken?’” Thus Bunyan came out of Prison, as Daniel did out of the lions’ den, and Shadrach, Meshech, and Abednego out of the fiery furnace, avowing all he was cast in for, and evincing a spirit that neither bonds nor death could crush or bend.

But whilst this dauntless confessor thus flung defiance at his Enemies, he meekly said to his Friends, “I marvel not that both yourself and others do think my long imprisonment *strange*; or rather, strangely of *me*, for the sake of that; for, verily, I should have done it myself had not the Holy Ghost long since forbidden me. 1 Pet. iv. 12.” He then tells them how that confinement tested his principles. “I was never so sordid as to stand to a Doctrine, right or wrong; much less, when so weighty an argument as above eleven years’ imprisonment is continually *dogging* of me, to pause and weigh, and pace again, the grounds and foundations of those Principles for which I thus suffered. But having asserted them, not only at my Trial, but also since; and all this tedious tract of time examined them in cool blood a thousand times by the Word of God, and found them good, I cannot, I dare not now revolt, or deny the same, on pain of eternal damnation!” This, solemn as it is, refers to his Open Communion Principles, as well as to his Creed at large. His Creed is, of course, thoroughly *Calvinistic*; but not *hyper* at all. He was not inclined to

that ; and, had he been so, John Dennes' lash and logic, which never spared Bunyan, would have driven him from it ; for they were as acute as they were unmerciful. For this reason, amongst others more historical and cogent, I threw doubts upon the authorship of a Treatise on *Reprobation*, which is found in Hogg's edition of Bunyan's works. That is seven years ago, and I have seen nothing since to change my opinion of its spuriousness.

Bunyan's release from prison did not relieve him from either work or warfare. His Free Communion Principles, as a Baptist, had offended the whole body of the general Baptists, prior to his imprisonment ; and his Confession of Faith, when he came out, provoked their best and worst pens. He was thus compelled to defend himself. But he did so, like himself, briefly and blandly ; and then set all his heart upon his original object,—winning souls. He seems to have been shocked by the increase of ignorance and ungodliness that had over-run Bedfordshire and the whole circle of his old Itineracy, during his long imprisonment. The sight made him forget, for a time, not only all his acquired power of writing with effect, but also his cherished design of the *Pilgrim's Progress*. He even threw it aside, in order to write his "Light to them that sit in Darkness." He could think of nothing but that darkness, from the moment he saw it with his own eyes. It haunted him, until he brought his book, as well as his preaching, to bear upon it.

Such being its origin, I need not say that the book is elementary. It is also written in what Luther would have called a *crucified* style. It thus leaves no room for criticism. This is equally true of its contemporary, on "Christian Behaviour." That too, the general state of Family Morals around him, loudly called for. In a literary point of view, however, it is interesting as the *germ* of the

Treatise on "The Beauty of Holiness," which he wrote ten years afterwards. This Bibliographic fact requires, therefore, some notice of it here. Besides, it ran through four Editions, before that Treatise came out.

It seems very gratuitous, but it is necessary, to remind the Reader of either Work, that the Restoration had a most ruinous influence upon both public and private morals. The well known *Thomas Brooks*, of London, foresaw this, and tried to rouse the Public, to resist the incoming tide of profligacy and impiety, whilst yet "The Beauties of Holiness" were compared, by the Nation, to "the dew of the morning." Hence he brought out in 1662 his elaborate (but not, as might be expected from Brooks, his brilliant) work, entitled, "The Crown and Glory of Christianity; or a Holy Life the only way to Happiness." It is written up to the *mark* of the Commonwealth Times; but it was thus above the spirit brought in by the Restoration, although it was dedicated to "All the Lords, Knights, Ladies, Gentry, Ministers and Commons of England," that had even "but the *least* desire, the *least* mind, or the *least* will, to escape Hell, and go to Heaven." But, not all the fame of Brooks, either as a scholar, a wit, or a preacher, could obtain a hearing for him in the circles he most wished for one, when Charles II. acquired public influence. Brooks himself, in writing it, could not shake off the fear of failing in his object; and thus he failed to write with his usual point and vivacity, for his Book, although not dull, is heavy, notwithstanding all its historic illustrations. Bunyan, I have no doubt, felt this, as well as saw the necessity of a Treatise on Holiness "for *new* Converts," now that many *old* Converts were less strict than he had known them. Besides, the Book was *dear* as well as "long and tedious;" and his opinion was that a "multitude of words drown the memory," and that "the Reader may find inside a *Sheet*, what some are forced to hunt a whole Quire for." He did not say this

of Brooks by name ; but there can be no doubt of the reference ; for the work was the Book of the *day*, on the subject, amongst the old Puritans of the Commonwealth.

These remarks cannot offend any one who is familiar with Brook's "Beauty of Holiness," and they ought not to deter anybody from reading it. It is an immense mine of intellectual wealth, often massive in its veins, and gorgeous in its fractures. "It hath *dust* of gold." All the salient points and personages of all History obey the Author's bidding, and minister to his purpose. His pedantry is more splendid than Jeremy Taylor's, although not so chaste as Thomas Watson's ; and his fearless fidelity is not surpassed by either Latimer or Baxter. Still, the work is heavy. As Bunyan says, "it drowns the memory." I read it often ; but it always reminds me of the galleries of the Louvre or Versailles, where the profusion of pictures creates confusion of mind.

Bunyan's high sense of the beauty of a holy life is, perhaps, more obvious in his tract on "Christian Behaviour," than in the treatise on the "Beauty of Holiness." In the latter it is seen chiefly in his loathing of sin, and in his lofty conceptions of what Believers owe to Christ. But in the former it is seen chiefly in his relish for moral harmonics, in the family and the Church. I can make room for only one specimen of this. "The doctrine of the Gospel is like the dew and the small rain that distilleth upon the tender grass, wherewith it doth flourish and is kept green. Christians are like the several flowers in a garden, that have each of them the dew of Heaven, which, being shaken with the wind, they let fall at each other's roots ; whereby they are jointly nourished, and become nourishers of each other." It will be readily conceived how Bunyan teaches husbands and wives, parents and children, masters and servants, to verify this both at home and in the Church. His counsels are, indeed, homely ; but they are stirring also.

His next little work, "Instruction for the Ignorant," although only a Catechism, is such a Catechism as only Bunyan could produce. He knew by bitter experience what *Ignorance* is, and by long experience what forms of Knowledge find the readiest entrance into vacant minds. Hence, he makes the Ignorant put his Questions as their *own*, instead of asking them questions. Nor is this all. He makes them identify themselves with every point in some way ; either by kindling youthful curiosity, or by drawing out the natural conscience dexterously. I will not venture to institute either a contrast or a comparison between Bunyan's Catechism, and those most in use now in Families and Sunday Schools ; but I do most respectfully submit to the Heads of both the propriety of studying his Catechism for themselves, to see whether his plan might not facilitate their own work. It deserves consideration also, whether Dr Watts' Catechisms might not be well followed by that of Bunyan ? Catechetical *associations*, with the name of the author of the Pilgrim's Progress, seem to me invaluable, now that Bunyan is a universal favourite with children. Indeed, I can conceive of nothing so fascinating to the young, as setting them to ask JOHN BUNYAN questions. Nothing, however, is farther from my design, in throwing out this hint, than to insinuate any dissatisfaction with our current Evangelical Catechisms, or to disturb the order of Schools. Usage and order, when not unfavourable to the development of the young mind, ought not to be disturbed by anything less practical than themselves. Still they ought not to be pleaded against anything more fascinating, if it be equally practical. I will only add, that Bunyan kept his long-cherished design of the Pilgrim's Progress in abeyance, in order to write his Catechism.

So he did also, in order to follow up his "Grace Abounding," by a Treatise on "Salvation by Grace." This was a wise step. His wonderful Narrative had then been ten years before the public; but as it was not a fair specimen of the *ordinary* "Reign of Grace," he felt imperatively called upon to do as much justice to Grace as it "reigns through Christ Jesus," as a Dispensation or Economy, as he had done to it as it reigned in his own case. This he did, as far as his *Calvinism* would allow him; and it allowed him to go as far as Calvin went, when he said in Geneva, "Because many entangle themselves in doubtful and thorny imaginations, while they seek for their salvation in the hidden Counsel of God, let us learn to seek *no other* certainty, save that which is revealed to us in the Gospel. I say,—let this *seal* suffice us, that 'whosoever believeth in the Son of God hath Eternal Life.'" *Calvin's Acts*, p. 372. London 1585. Bunyan says, indeed, not a little about Election in his work on Grace; but the Reader who should suspect him of meaning but "a Remnant," in the vulgar sense of that word, would do him great injustice. He says much, too, of the Sovereign Will of God; but chiefly because he thought it "*Goodwill*," and the *only* Will that could be calculated upon for salvation. Besides, he was too shrewd to dream that any thing could be gained by putting the will of Man in the *room* of the Divine Will. And as to Grace, he loved best to contemplate it in Him who is "full of grace and truth." Hence, after glancing at it, *theologically*, in Christ, he breaks out thus—"But, methinks, we should not have done yet with this grace of the Son. Thou Son of the Blessed, what grace was manifested in thy condescension! Grace brought thee down from heaven. Grace stripped thee of thy glory. Grace made thee bear such burdens of sin, such burdens of sorrow, such burdens of curse, as are unspeakable! O Son of God,

grace was in all thy tears. Grace came bubbling out from thy bleeding side! Here is Grace indeed. Unsearchable Riches of Grace. Grace to make Angels wonder—to make Sinners happy—to make Devils astonished!”

We come now, 1676, to the real era of the PILGRIM'S PROGRESS—an event hardly less influential upon the *mind* of England than its contemporary, the marriage of the Prince of Orange into the Stuart family, was upon the liberties of England. Too much has been said by Critics and Commentators about the prison-origin of the Pilgrim. This censure falls most heavily upon myself. Indeed, I was unwilling to be awakened from the popular dream, that the Pilgrim was *written*, as well as conceived, in Bedford Jail; for I never heard or suspected any thing else, until DOE's dates, taken from Bunyan's "own reckoning," came into my hands; and then 500 pages of my Life of him were stereotyped. But neither I, nor others, can be fairly blamed for this mistake. We had no clue to the precise Book, of which Bunyan says—

“ ——— which, when almost done,
Before I was aware, I *this* begun.”

He adds—

“ And thus it was. I writing of the *way*
And *race* of Saints, in this our Gospel-day,
Fell suddenly into an Allegory
About their journey and their way to Glory.”

But this is equally descriptive of his "Heavenly Footman," and his "Strait Gate;" and no original edition of either was to be found; and thus no date could be assigned to them with any certainty. Dr Southey felt and deplored this, because it left even him unable to trace "satisfactorily the progress of Bunyan's mind;" but he had no doubt as to the birth-place of the Pilgrim. And in one sense, and

that the best, there is no reason to doubt its prison-origin, so far as its *spirit*, and not its allegoric form, is concerned; for Doe's chronology proves only that the "Heavenly Footman" was written nearly twenty years after, and the "Strait Gate" the year before, the Pilgrim's Progress. Thus both conjecture and imagination are left quite at liberty to fancy when, and how much, the *Design* was formed in prison; and, what is better, it is now certain that the Book itself was written in Bunyan's own Cottage at Elstow; which will, from henceforth, be a more sacred spot than ever.

And now, if I might venture upon a guess, as to the time and occasion when Bunyan began to meditate the design of making his own experience *tell*, in some way, as a Pilgrimage, I would fix upon the Jasper-Light Vision of "The Holy City," which brought all his powers into full play, and revealed to him what could be made of allegoric symbols. My chief reason for this opinion is, that the *catholic* spirit of the two is the same. No one could tell from either, what visible *church* the writer belonged to. The only thing obvious is, that he hated *Babylon* "with a perfect hatred," and as perfectly loved "all who love our Lord Jesus Christ in sincerity."

It has been already stated, on Doe's authority, that Bunyan was writing "The Strait Gate" when his Allegory struck him; and he himself says that he was "almost done" when it did so. Of course, therefore, the point at which the vision of his Pilgrim broke upon him "suddenly and unawares," is somewhere near the *end* of the book. But who will venture to fix that point at which he laid down his pen, and shut his eyes upon every thing around him, in order to see the new creations within him? I will not, certainly. It is the fact, however, that he begins towards the close of the Book, to classify and designate Professors of religion; and soon drops Classes, in order to deal with

individuals. He groups "the Wordy, the Covetous, the Wanton Professors," and then brings up separately, "the *Opinionist*, the *Formalist*, the *Legalist*, the *Libertine*, the *Latitudinarian*, and the *Free-Willer*." Can this be the point where his Pilgrims grouped and individualized themselves upon the canvass of his spirit? Did the "Glorious Dreamer" fall asleep here, to awake in his own spiritual world? I doubt it. These Personifications seem hasty and rude drafts of Characters, which he had seen during his trance, and sketched just as he awoke. Hence, although graphic, they are not complete. Any one can perceive that Bunyan was holding himself *in*, when he hits off the *FORMALIST* thus—"He is a man that hath lost all but the shell of religion. He is hot, indeed, for his *form*; and no wonder, for that is his *all* to contend for." So in the case of the *LEGALIST*;—"He hath no life but what he makes out of duties. This man hath chosen to stand or fall by *Moses*, the condemner of the world." So also the *LIBERTINE*;—"He pretendeth to be against forms and duties, as things that gender bondage. This man pretends to pray always, but under that pretence prays not at all. He pretends to keep every day a Sabbath, but he casts off all set times for the worship of God." Who, that knows Bunyan's *vein*, does see that he never would have stopt with these master-strokes, had he not had, at the moment, *secret* reasons? To me, he was evidently dashing off bold outlines in haste, in order to finish his Essay, and begin his Allegory; for everything in the "Strait Gate," afterwards, is equally brief and abrupt. I leave this explanation with the Reader, as Bunyan did his theory of the disproportion of the gold and silver *Chargers* in the Temple, saying, "He that can find a fitter ante-type than is here proposed, let him do it, and I will be thankful to him. He that *will* scoff, let him scoff. The *Chargers* are a type of *something*."

The only thing I have any room or inclination to say concerning the Pilgrim's Progress is, that it went through several large Editions in little more than a year. This is the best National symptom of that year; History itself being the judge. Is it not, therefore, *time*, now that the editions are innumerable, and modern ones illustrated by the best Artists in the kingdom, to have done with all Criticism on the *merits* of that immortal Book? Too much, indeed, cannot be written by Genius, Learning, or Piety, in order to commend and enforce the great Truths it inculcates; and it is good taste, as well as good policy, to connect such Lectures as Dr Cheever's with the Book; but no writing about *itself* can make it either plainer or more beautiful. The *subject* may be expounded, and expanded, and even endeared; but the Book speaks more and better for itself than all the Talent of the world could. It is, indeed, because Bunyan has spoken to the heart of all his readers, that any of the Critics on his Pilgrim are listened to; and the ready *ear* that even his best Critics get, is lent, either in order to ascertain whether they love his Pilgrim, or to compare the impressions made by it upon extraordinary minds, with those it makes upon any mind that has a heart or a conscience. The time was, when Owen, Johnson, Southey, Macauley, and Montgomery were *useful*, in succession, even to the Pilgrim's Progress; but that time is past, and can never return unless "Chaos come again." Let such writers do as much for "The Holy War," if they would serve Bunyan now.

It has been mentioned that the Pilgrim was successful at once. It created, indeed, a great *sensation*, and no man more enjoyed its popularity than Bunyan himself. "A good report maketh the bones fat," Solomon says; and Bunyan verified the proverb. He came out of prison, as might be expected, lank and pale; but he became plump and rosy

when his *Pilgrim* grew popular. This may be seen by comparing the succession of his portraits. Fresh air and free exercise had, of course, much to do with this; but his spirits recovered their tone also from the public estimation won by his Works.

But now, what does the reader think was the *next* Work Bunyan undertook, when his *Pilgrim* brought him into general notice? It was not the Second Part of the *Allegory*. That was not published until 1684. It was his *Treatise on "The Fear of God"*—a work as calm and cogent as the *Pilgrim* is fascinating.

This step is quite in keeping with Bunyan's supreme and absorbing object, as a Watcher to win souls. I have often repeated this, as the grand secret of all his mental efforts, and as the end to which he held all things in subordination. And now that he had the public ear more than ever, he more than ever exerted himself to give a right tone to the public mind. Now in nothing was that mind more wanting or weak at the time than in *Godly Fear*. There was none of that Fear in the Court; and what there was of it in the country, had to endure "cruel mockings," as well as frequent persecution. Besides, the *Pilgrim's Progress* was lively, and thus it laid hold upon minds of all orders, and was read with avidity by men of all characters. This frightened some of Bunyan's solemn and austere friends, and led them to question the prudence of a Book that pleased even the Ungodly. Now although he himself was not at all startled by this kind of popularity, but even regarded it as "a token for good," still it made him feel deeply that he ought to do his best, and that at once, in order to turn the stream into right channels, and thus to saving account.

But before characterizing this Book, I will just mention, that Bunyan seems to have caught, whilst writing it, the idea of his "*Holy War*," almost as unexpectedly as the

Allegoric Form of his Pilgrim whilst finishing his "Strait Gate." I judge this, from illustrations in it like the following:—"The Fear of God is seated in the *heart*, and the heart is, as I may call it, the MAIN FORTRESS, the mystical world, Man. It is not placed in the head, as knowledge is; nor in the mouth, as utterance is; but in the heart the seat of all. And so it is in the WILL special. The way the will goes, all goes.

"If a soul should be possessed of all things possible, yet if this Fear of God be wanting, all other things will give place in time of REBELLION, and the soul be found under the conduct of Hell, when it should stand up for God and his Truth in the world. A man cannot *watch* if he be destitute of this Fear. Let him be confident, and he sleeps, and unadvisedly lets into the GARRISON those that should not come there."

Here, I apprehend, is the origin, as to *form*, of Bunyan's Pneumatological Allegory; but its *spirit*, as in the case of the Experimental one, was born whilst the Jasper-Light shone upon the Battle of Armageddon.

As the Treatise on "The Fear of God" is well known, and a wiser cannot be easily imagined, its great defect, perhaps, should be first noticed here. Now there is only *one* Scriptural motive to the Fear of God left out; but that one is, "Unto you that fear My name shall the Sun of Righteousness arise with *healing* in his wings." Now the Saviour did shine with healing, first, upon those who feared God; and still, He shines to heal those only whom Godly Fear had wounded. There is, indeed, nothing to *heal* where there is no fear of God.

There is nothing inconsistent with these facts in Bunyan's Treatise, but much in perfect harmony with them. It was, indeed, his utter hopelessness of any believing the Gospel, either apart from, or before, the Fear of God, that led him

to place its necessity in so many lights, and to ply the understanding, heart, and conscience with all kinds of arguments. But still, the great fact is not there in its own form. This is the more remarkable, because his own CHRISTIAN, in the Pilgrim's Progress, is a living illustration of it. Besides, no man in the world knew better than he did, the connection between Godly Fear, and a welcome to appropriate all the Promises of both grace and glory. "O thou Man that fearest the Lord," he exclaims, "take this Blessed Word, and hang it like a chain of gold about thy neck,—'As Heaven is high above the earth, so great is his Mercy to them that fear him.' Here is Mercy nigh thee,—mercy enough,—everlasting mercy upon thee. This is long-lived mercy. It will live longer than thy sin, longer than thy temptation, longer than thy sorrow, and longer than thy persecutors. It is Mercy "from everlasting" to contrivethy salvation, and Mercy "to everlasting" to weather out all thy adversaries. Now, what can Death or Hell do to him that hath this mercy of God upon him?"

The most remarkable parts of the Book, however, are upon *Ungodly Fear*; and that he deals with in Luther's style, as well as in his own. "This Ungodly Fear puts men upon adding to the will of God their own inventions and performances, as a means of pacifying God. How it has racked and tortured the Papists for hundreds of years! What else is the cause of their penances, such as creeping to the Cross, going barefoot on pilgrimages, whipping themselves, wearing of sackcloth, giving money for pardons, &c. &c., but this ungodly fear of God! For could they be brought to believe that Christ died for our sins, and was raised again for our justification, this fear would vanish, and so consequently all these things with it."

But whilst any Protestant can *Lutheranize* in this way now, not many would venture to *Bunyanize* in the follow-

ing manner :—“ Well, poor Christian, how much, dost thou think, is there of God—of his Spirit—of his Word, in thy Fears (lest thou shouldest be in a *delusion*), from Fancy or the Devil? Just *none* at all; for it cannot be that (such fears) are the natural and true workings of the Spirit of God; no, not even as a Spirit of bondage. These are not His doings. Dost thou not see the very paw of the Devil in them? For they tend to the *hardening* of thy heart.” Thus Bunyan treated the Racks, upon which so many Godly Protestants *torture* their own faith and hope, as delusion or hypocrisy.

His next Book was the well known “Come and Welcome to Jesus Christ;” a work, not very easily characterized in a few words, although as highly characteristic of *himself*, perhaps, as anything he ever wrote. He cries both “Come,”—and “Welcome,” with equal energy and impartiality, to all who have any wish to come. Even to the Backslider, he says, “The Text makes no exception against thee. It doth not say, any ‘*him*,’ but a Backslider; but indefinitely openeth wide its golden arms to every coming soul, without the least exception. Therefore *thou* mayest come.”

I have shewn, in another place, how fond Bunyan was of *golden* emblems. Here is another specimen of this. “God hath prepared a Golden Altar for thee to offer thy prayers and tears upon. It is called golden to shew its worth. It is Christ. This Altar then makes thy Groans, golden groans; thy Tears, golden tears; thy Prayers, golden prayers, in the eye of that God thou comest too.” But he was quite as fond of natural images. “God hath strewed all the way from the gate of Hell, to the gate of Heaven, with flowers out of His own garden. Behold how the Promises, Invitations, Calls, lie around thee like lilies. Take heed that thou do not tread them under foot, sinner!”

In this work also, he turns to good account his long familiarity with Fox's Book of Martyrs; making them "Cry, Come," by telling what they themselves had *found* by coming to Christ.

But, to what Book or Event, should his "Holy War" be traced? A satisfactory antiquarian answer can, I think, be given to this question, although not in this Essay. His recollection of what he had seen at the siege of Leicester, whilst he was in Cromwell's army, and the traditions still current of that of Bristol, furnished him with both characters and manœuvres which his fertile imagination could well turn to spiritual account. This I intend to shew in a Criticism on the Holy War, should no professed Antiquarian edit and annotate that Work. In the meantime, I must content myself to say here, that it was written at the same time as his treatise on "The Greatness of the Soul," in this volume. This coincidence itself throws much light upon both the Allegory and the Pinner's Hall Sermon. They are worthy of each other, as well as explanatory of each other. Indeed, had not Bunyan been pondering deeply the greatness, and thus the worth, of the soul, he could not have found in it the Population of MANSOUL, nor even its Magistracy. On the other hand, had not the Powers and Affections of the soul taken allegoric forms and military action, which derive *life* from well known men and events, even he could not have condensed the massive thoughts, nor struck out the brilliant lights, that abound in the sermon. This hint renders all Criticism utterly needless, in the case of the treatise on the Soul. It is the mine out of which he dug all the ore of his Allegory.

It will not surprise any one, who can appreciate the tone of thought and feeling in these two works, to be told that Bunyan's "Barren Fig Tree" was composed at the same time. Indeed, it is just one of those *turns* which such

thinking was likely to take, whilst his mind was alternately thronged, and his heart thrilling, with vital facts and mystic visions. It was a relief also from the *strain* of dark and dazzling imaginings, and the terseness of logical reasoning. Hence The Barren Fig Tree, although often awful, and always searching, is rather descriptive than discriminating. It deals also much with the *body* as well as with the soul ; and in this style ;—"Death is now at work, cutting down the barren Professor ; hewing both bark and heart asunder. The man groans, but Death hears him not. He looks ghastly, care-ful, dejectedly. He sighs, he sweats, he trembles. Death matters not ! And now, could the soul be annihilated, how happy it would count itself ? But it sees that this must not be. Stay in the body, it may not. Go out of the body, it dares not. Life is going,—the blood settles in the flesh, the lungs being no more able to breathe through the nostrils. At last, *out* goes the trembling soul, and is seized by the devils that lay lurking for it in the chamber ! Friends take care of the body ; wrap it up in the sheet or coffin ; but the soul is out of their reach !"

As a specimen of Paraphrasing a Parable without diluting or torturing it, "The Barren Fig Tree" is, perhaps, the very best that could be studied as a model. There is nothing extraneous in it, and hardly anything extravagant. In a word, it gives just such definite and condensed views of every point, as might be expected from a mind, then giving distinct impersonation, and relative power or place, to abstractions, as well as new weight to familiar maxims. Hence he apprised the readers of his Holy War, that his "next Riddle may ring their passing Bell."

Bunyan's mind was now at its *meridian*, in all senses. He felt this, and immediately set himself to write the Second Part of the Pilgrim's Progress. They much mis-

take, who imagine that he was a "Glorious Dreamer," by accident, or without effort. His ideas and designs had many a form, before they haunted his "night visions." He did dream, asleep and awake; and wait for happy moods; but he *prepared* himself for these helps. Accordingly, not all the popularity of the first part of his Pilgrim could tempt him for years to write a second part. Even the provocation given him by dishonest imitators, could not prevent him from "biding his time." He knew that he was not *ready* to come up to his own mark, nor to sustain CHRISTIANA and her children, as the family of CHRISTIAN required, and the world expected. He, therefore, broke new ground for himself, by studying the soul profoundly, and the sieges well; and not until then, did he venture to go over the old Pilgrimage anew. Nor was this all he did, in order to make sure that the second Part should not injure the first. He wrote it at intervals, whilst engaged upon his Life of Badman, and his "Holy Life the Beauty of Christianity." Thus there was "method" in Bunyan's inspiration. It was an *afflatus* when it came; but it did not come unsought, nor abide untested. MERCY is the impersonation of the beauty of that Holiness he was then studying, as well as partly the image of Badman's lovely wife. Dr Southey, although he had not this clue to the Life of Badman, saw clearly that the "ability" displayed in it was not "inferior" to that in the Pilgrims. The reason is now obvious. Bunyan was measuring, at this time, his new Works by his old standard, and trying to excel himself. This fact will account also for much of both the acuteness and comprehensiveness that distinguish his "Pharisee and Publican." That work is from the same mint and metal as the Works just named. Bunyan came out of MANSOUL, and up from his second Pilgrimage, and direct from the grave of Badman, to write and preach it. This hint, per

haps, will tempt some who read it in the first Volume of the Puritan Library, to go over it again, that they may see for themselves how much his other studies, at the time, gave a *character* to it. He himself knew how its *point* came; and said, in the original Preface, "I say, art thou a Pharisee? Here is a Pharisee for thee! Art thou a Publican? Here is a Publican for thee! God give thee the Publican's heart, if thou art in the Publican's sins, that thou mayest partake mercy with the Publican! So wisheth thy friend, JOHN BUNYAN, 1685."

The Reader has already formed his own opinion of "The Jerusalem Sinner Saved;" the first treatise in the former volume. In Charles Doe's Circular it stands No. 38, in the order of Publication, and is dated 1668, the year in which Bunyan died. This is, however, anything but the date of its composition. As a Sermon, it was his *favourite*, and had been preached, in substance, in many places, both before and after his imprisonment. In the original Preface he says of it, "I have found, through God's grace, good success in preaching on this subject, and perhaps so I may by my writing upon it too. I have been vile myself; but have obtained mercy; and I would have my companions in sin partake of mercy too: and therefore I have wrote this little Book."

The fact is, he wrote and published so much during what Doe calls "the time of King James II.'s Liberty of Conscience," that he was seized with "a sweating distemper" in the spring of 1688. It was this illness that was brought back by his journey to Reading. We thus get at the secret of his hard work. He had no confidence in James, and therefore he made the most of Liberty while it lasted, and took care that sermons which he might never preach again should not be lost to the world, if he should be again silenced.

There remain still, *twenty* of Bunyan's Books to be noticed upon which Doe's Circular throws no light by dates, and thus gives no clue to their origin. I can, therefore, only characterise such of them as throw any new light upon Bunyan himself; for it would be hazardous to *locate* them from internal evidence. No one, I think, would venture to decide from comparison, which of his two Series of beautiful views of the River of Life was first given; whether that which bears this name, or that which occurs in "The Saint's Privilege and Profit." It is not worth while to illustrate this. But, at whatever time these Treatises were written, they were deliberate efforts, and made in happy moods. The boldest thing, perhaps, in descriptions of the River of Life, springs out of his own recollections of his "insatiable thirst" for mercy and grace, when his soul was as in a thirsty land. No man but himself would have dared to compare this spiritual thirst to the cravings of Job's *Behemoth*! "Nothing but Rivers will satisfy such a soul. A pond, a pool, a cistern, will hold much; but ponds, pools, cisterns will do nothing for him. He is like him of whom it is said, Behold, he drinketh up a river, and hasteth not. He trusteth that he can draw up *Jordan* into his mouth. He taketh it with his eyes," Job, xl. 23. Bunyan felt this to be a daring comparison, and therefore did not name *Behemoth*. He followed it up, however, by another equally bold, and more sublime in its associations. His eye fell upon that prophetic group of "The Poor and Needy," whom Isaiah depicts as seeking water where there is none, and as failing for thirst. He listens to the Promise, "I the Lord will hear them." Then he asks and answers the question, "But, Lord, how wilt thou quench their boundless thirst? 'I will make the *Wilderness* a pool of water.' Behold, here is a pool as *big* as a wilderness! Enough, one would think, to satisfy any soul. Oh,

but that will not do ! Wherefore, He will open Rivers, Fountains, Springs in the Desert ; and all this to quench their drought. They shall be abundantly satisfied.”—
SAINT'S PRIVILEGE.

He calls the other Treatise, “Bunyan's Bill of his Master's Water of Life,” in allusion to the *cures* effected by Grace ; taking care, however, not to let his Bill be confounded with the Puffs of Quacks, or the fame of “Bath, Epsom, or Tunbridge waters.” Beauty is the chief characteristic of this Work, so far as it is literature. All the Rivers named or described in Scripture lie before him ; the dark, the fiery, the stormy, and the bitter waters ; “but the River of Life is none of them.” He says of it, “its streams make glad the City of our God.” They are the waters that the *Doves* like to sit by (Song, v. 12), because in their clearness they can see themselves as in a glass. These be the streams in which they wash their eyes, and by which they solace and content themselves. As in fair waters a man may see the body of the sun, moon, and stars, and the very body of Heaven, so he that stands upon the brink of this River, and washeth his eyes with its water, may see the Son of God, the Stars of God, the glory of God, the City of God.” This will remind the Reader of the Delectable Mountains, where the Pilgrims got glimpses of Emmanuel's Land through “the perspective glass,” when they had washed in the fountains of water amongst the Vineyards.

It will be readily supposed that the crystal-clearness of the River of Life fascinated Bunyan. So it has many ; but only few in this way :—“I have read of some Seas so pure and clear, that a man may see the *bottom*, though they be forty feet deep. I know this River is a *deep* river ; but it is not said that we can see no bottom. The comparison implies that a man with good eyes may see to the bottom.

So then, we shall look down through these crystal streams, and see what be at the bottom of all. The bottom of all is, that we might be saved! ‘These things I say,’ saith Christ, ‘that ye might be saved!’ What a good, sound bottom is here!” It will be easily conceived how Bunyan *dives* down, as well as looks down, into the depths of “the channels of great waters,” and what “goodly pearls” he brings up. He commends the water also in his own way, as both medicinal and life-giving. “This *is* Water of Life. *Probatum est.* It is the Right Holy Water! It never fails. It will cure the most desperate melancholy. It will *dissolve* doubts, though they have grown as hard as a stone in the heart. It will make you a *White Soul*, which is better than a White Skin. It gently purgeth, yet more effectually than any other waters. It provokes appetite, and makes us long for what is wholesome. If any ask why I thus *allegorize*, I answer, the text doth lead me to it.”

The two or three Latin phrases in this Work would not prove that it was a *late* composition, for he picked up several of them whilst in prison. But the question, “why allegorize thus?” seems to throw it back to a time when Allegory was not expected from him; and thus to place it prior to his Pilgrims. But however this may be, there can be no doubt as to what was his *last* Work. That was his “Acceptable Sacrifice; or the Excellency of a Broken Heart.” This appears, not from Doe, but a Preface by a well-known London Minister, Mr Cokeyn, in 1668. A fortnight after Bunyan’s funeral, Cokeyn wrote, “I assure the Reader that this whole Book was not only prepared, but also put into the Press, by the Author himself, whom the Lord was pleased to remove *before* these sheets could be all wrought off.” Thus he ended his own Pilgrimage as he began it, by “the sacrifice of a broken and contrite spirit;” but how

differently it was presented at last, to what it was at first ! Its first writhings and roarings at the Altar were terrific ; but its last quiverings were all as gentle as they were humble, and its last flames, like those of Manoah's Sacrifice, fit for an Angel to ascend in to Heaven.

I am not *guessing*, in thus taking his last Work as a specimen of his own contrite spirit in the last year of his life. Cokeyn, who knew him well, and loved him dearly, said, whilst his ashes were hardly cold, "What is here written is but a transcript of his own heart. For God, who had much work for him to do always, was always *hewing* and *hammering* him by His Word, and sometimes by more than ordinary trials and desertions. The design was, the humbling and keeping of him low in his own eyes. The truth is, as he himself sometimes acknowledged, he always needed the "thorn in his flesh," and God in mercy sent it him, lest, under his extraordinary circumstances, he should be exalted above measure ; which, perhaps, was the evil that did most easily beset him.

These facts give a peculiar interest to the Treatise under notice. There is a calm and deep solemnity about its appeals to the conscience, that indicates, if not a dying man, yet a subdued man, who is too much absorbed with eternal realities to be either violent or harsh, even when wielding them against the hardened. When Bunyan was in his *prime*, he neither would nor could have confined himself to a few weighty words, when quoting the *four* "BEHOLDS !" in Isaiah—"Behold, My servants shall eat, but ye shall be hungry ; Behold, My servants shall drink, but ye shall be thirsty ; Behold, My servants shall rejoice, but ye shall be ashamed ; Behold, My servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and howl for vexation of spirit," lxx. 13. This, at any former time, would have roused him to "the top of his bent."

But now, he calmly says—"How many Beholds are here! Every Behold is not only a call to the careless to consider, but also a declaration from Heaven that thus it shall be at last with all impenitent sinners. That is, when others sing in Heaven, they shall sorrow and howl in hell! Wherefore, let me advise, that you be not afraid of, but rather covet a broken heart and contrite spirit. I say, covet it now, now the White Flag is hung out, now the Golden Sceptre of Grace is held forth to you. And take this notice, that this is not the *first* time that I have given you this advice." He evidently felt, when he wrote thus, that it might be the *last* time he could advise.

It must not be supposed, however, from this subdued tone in the peal of his Thunderbolts, that "The Acceptable Sacrifice" is at all tame or vague. So far is this from being the case, that a better specimen of his natural clearness and comprehensiveness could hardly be named. His intellect is in full and healthy play all throughout. He is perfectly at *home* in every corner and secret chamber of the heart, and for ever, in each, clothed with that "Light," vivid and varying, which Scripture alone furnishes, as "armour of light." Indeed, were it *proper*, it would be quite possible, to read the Book as a specimen of discernment, equally wonderful and wise; for when he seems to have multiplied views of Heart, until no more can be added, he begins a new series, as if the former had hardly touched the point at all. And then, these "endless divisions and subdivisions," which are so tiresome, in general, in this style of writing, are never distinctions without a difference here; but, as in a powerful Microscope, the heart is placed under a scale of *lenses*, which always shew something new in it.

But now, Charles Doe's List is no longer a lamp. He dates nothing, after Bunyan's death; and thus neither the origin nor the order of his other Works can be ascertained

from this source. Old Prefaces, which are but few, and internal evidence, which is but conjectural as to time, form my only guide now. There is reason to regret this; for some of his undated works are highly characteristic of his best moods. In general, however, they bear marks of both reading and observation, that take them *out* of his Prison.

This is not the case with Bunyan's masterly "Defence of Justification by Faith," written in answer to Bishop Fowler's "Design of Christianity." That was written in Prison, although not whilst his imprisonment was rigid; for the Church-Book at Bedford shews that in 1671, the date of the work, he was often present at Church Meetings. He wrote it also in order to ascertain and shew his own fitness for the pastorate of that Church, as well as in order to defend the Truth. Fowler was not Bishop at the time; but he was a *rising* man. Bunyan risked something, therefore, by pillorying him, whilst he himself was still a prisoner. He both knew and avowed this; but it did not prevent him from describing his Book on the title-page, as "Mr Fowler's pretended Design of Christianity proved to be nothing more than to trample under foot the Blood of the Son of God, and the idolizing of Man's own Righteousness; as also how, while he pretends to be a Minister of the Church of England, he overthroweth the wholesome doctrine contained in the 10th, 11th, and 13th of the Thirty-Nine Articles, and falleth in with the Quaker and Romanist against them." The former part of this charge he sustains by quotations from Fowler, which shew, as Bunyan says, that he "striddles over the Atonement like a spider over a wasp, and twists against Faith like an eel upon an angle." It will be easily conceived how such a Book called all his powers into play. He calls his Answer "an unpleasant Scribble;" but no one else, who loves the Gospel, will think it so, except when it smacks of the vio-

lence of its times. He concludes it by identifying Fowler with *Campian* the Jesuit, and *Pen* the Quaker, by parallel passages ; but he had not a *name* then to give it notoriety. Even his uncontroversial treatise on Justification had not reached a second edition when he died.

It would be interesting to know when or where he wrote his "Israel's Hope Encouraged ;" for, although in one sense it may be referred to any period of his literary life, yet it is so clear and tender, that it evidently arose out of some wide and warm sympathy with spiritual despondency, in his own circle. If it was printed as he wrote it, it was intended to meet cases in that crisis, "when GREAT mercy, or No mercy," was the only alternative. How Bunyan meets a case of this kind, may be judged even from one specimen. "This man stands under *Cain's* gibbet, with the halter of *Judas*, to his own thinking, fastened around his neck. And now he cries, "Great Mercy, or No Mercy ; for *little* Mercy will do me no good !" To such as these, good wishes, tender fingers, or compassion, without *great* mercy, can do nothing. But God's Mercy is great and tender. Things may be great in quantity, and of little value. A diamond as little as a pea is preferred to a pebble, though big as a camel. God's Mercies are rich and great, They are *manifold*, as well as a multitude. There is no *single* Flower in God's Gospel Garden. They are all *double* or *treble*. There is a wheel within a wheel, a blessing within a blessing, in all His mercies." But whilst this Work abounds in such efforts to mend Bruised Reeds, and to pour fresh oil around Smoking Lamps, it is equally full of an *instructive* theology. How *wise* it is, must be judged from one specimen ; for I have no room for more. His general object is to distinguish between Hope and Faith ; and his plan is this ; "Faith comes by hearing ; Hope by experience. Faith believeth the *truth* of the Word ; Hope

waits for its fulfilment. Faith lays hold of that end of the Promise that is *next* to us, viz. as it is in the Bible ; Hope lays hold of that end of the Promise that is fastened to the Mercy-seat. Thus Faith and Hope get hold of *both* ends of the Promise, and carry ALL away ! Faith fights for Doctrine ; Hope for a reward. Faith for what is in the Bible ; Hope for what is in Heaven. Faith purifies the heart from bad Principles ; Hope from bad manners. Faith sets Hope to work ; Hope sets Patience to work." In a word, Bunyan might well close this Discourse by saying to the Reader, "Doth not all this make thy Heart *twitter* after the Mercy that is in God ?"

His well-known treatise, "Paul's Departure and Crown" also, smells more of the *lamp* than of the prison. I have searched it in vain for any reference to himself, as distinguished from other sufferers, although its object is to inspire courage under existing persecution and reproach ; which seem to have been rife then. Indeed, he evidently feared at the time, that Martyrdom awaited some of his people, as well as himself. Hence he appealed to them thus, "The blood of the Apostles cried, till it laid Jerusalem in heaps. Thy blood also will have a voice that may do others good. It may convince thy children, neighbours, and enemies, that thou wert for the Truth. Yea, who knows but their thoughts of thy resolution to resist unto blood for Christ, may have so good an effect upon some, as to make them close with His ways ? The three children in the fiery Furnace made Nebuchadnezzar cry out, "There is no God like *their* God." Here he evidently refers to the effect of FAITHFUL's martyrdom upon HOPEFUL, in his Pilgrim. "Now, I saw in my dream, that Christian went not forth alone ; for there was one whose name was Hopeful,—(being so made by the beholding of Christian and

Faithful in their words and behaviour whilst suffering at the Fair),—who joined himself unto him, and entering into a Brotherly Covenant, told him that he would be his companion. Thus one died to bear Testimony of the Truth, and another rises out of his ashes.”

By this process of reviewing Bunyan’s undated Works, they might be classed with some accuracy. But I forbear, in the hope of yet discovering more of the original Prefaces. Besides, enough has been chronologically authenticated, to enable future Critics to trace the chief *stages* of his own mental Pilgrimage ; and that was all I proposed to myself in this Essay. By that, therefore, it should be judged ; and not by the degree of justice it does to Bunyan’s Works at large ; for I have been *excluded* from the use of many the finest things they contain ; having used them profusely in his “Life and Characteristics.” No one, in this respect, would have had my disadvantages to write under. Bunyan’s “world” would have been “all before” any one else,

“ where to choose ;”

whereas, its *corners* only have been open ground to me. This remark I owe to him, in order that no one may judge of his Beauties by the present specimens of them. These are not *unfair* specimens ; but they are certainly not the best, good as they are.

It will now be understood, why no notice is taken here of his “Solomon’s Temple Spiritualized,” his “House of Lebanon,” his Antichrist’s Ruin,” or his “Notes on Genesis.” I was debarred from re-setting the gems they contain. Besides, could these works be dated, as to the time of their publication, or even of their composition, neither their beauties nor their peculiarities would illustrate the *progress*

of his mind. His *spiritualizing* belongs to his history throughout. He began with his intellectual and religious habits of thinking, in Solomon's Temple ; and whether in or out of Prison, he was for ever visiting it, or John's "New Jerusalem," in search of "hidden wisdom." It is, however, want of room that prevents all notice here of his "Antichrist's Ruin." That is both a pithy and prudent Book, and well worth republication, now that the endowment of Popery at home is indorsing Antichrist abroad, and now that England is *flirting* with Babylon, whilst Germany is bearding "the Beast."

But, to conclude. It is impossible not to foresee that the bearings of this Chronological Critique upon the birth-place of the Pilgrim's Progress, will create some *sensation*, now that Publishers and Artists are vying with each other in paying homage to the genius of John Bunyan. No one, however, can well be more unwilling than I was, to be convinced that it was not written in Bedford Jail. Indeed, I could almost wish that my own theory should be upset. It is introduced by no "flourish of trumpets ;" for, much as I love the Cottage at Elstow, I venerate the memory of the old Jail more ; and, somehow, do so still. But "Facts are chiefs that winna ding." It is, however, also the fact, that the Pilgrim was both designed and dreamt of in Prison. It became an Allegory at Elstow ; but, as a Vision, Bedford Jail was its Patmos. Nothing is more obvious to me, after much and long research, than its perfect *independence* of any one or more of Bunyan's other Works. There is, in most of those which preceded it, what he would call, "a hankering" after a living form of the Spiritual Pilgrimage ; and this design both took some features from what he had written in Jail, and gave some features to what he wrote

on coming out ; but these Works owe far more to his *secret* purpose, than the Pilgrim owes to them. In a word, the Pilgrim's Progress is related to them, just as Milton's Paradise Lost is to his prose Works.

ROBERT PHILIP.

MABERLEY COTTAGE, DALSTON,
5th November 1845.

THE
GREATNESS OF THE SOUL,

AND

UNSPEAKABLENESS OF THE LOSS THEREOF: WITH THE CAUSES OF
THE LOSING IT.

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PREACHED AT PINNERS-HALL.

“ Or what shall a man give in exchange for his soul ? ”—Mark, viii. 37.

I HAVE chosen at this time to handle these words among you, and that for several reasons—1. Because the soul, and the salvation of it, are such great, such wonderful great things ; nothing is a matter of that concern as is, and should be, the soul of each one of you. House and land, trades and honours, places and preferments, what are they to salvation, to the salvation of the soul ? 2. Because I perceive that this so great a thing, and about which persons should be so much concerned, is neglected to amazement, and that by the most of men ; yea, who is there of the many thousands that sit daily under the sound of the gospel that are concerned, heartily concerned, about the salvation of their souls ?—that is, concerned, I say, as the nature of the thing requireth. If ever a lamentation was fit to be taken up in this age about, for, or concerning anything, it is about, for, and concerning the horrid neglect that everywhere puts

forth itself with reference to eternal salvation. Where is one man of a thousand—yea, where is there two of ten thousand that do shew by their conversation, public and private, that the soul, their own souls, are considered by them, and that they are taking that care for the salvation of them as becomes them?—to wit, as the weight of the work and the nature of salvation requireth. 3. I have therefore pitched upon this text at this time to see if peradventure the discourse which God shall help me to make upon it will awaken you, rouse you off of your beds of ease, security, and pleasure, and fetch you down upon your knees before him, to beg of him grace to be concerned about the salvation of your souls. And then, in the last place, I have taken upon me to do this, that I may deliver, if not you, yet myself, and that I may be clear of your blood, and stand quit, as to you, before God, when you shall for neglect be damned, and wail to consider that you have lost your souls, Ezek. iii. 18, 19. When I say, saith God to the wicked, thou shalt surely die, and thou the prophet or preacher givest him not warning, nor speakest to warn the wicked from his wicked way to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thy hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul.

“Or what shall a man give in exchange for his soul?”

In my handling of these words, I shall first speak to the occasion of them, and then to the words themselves.

The occasion of the words was, for that the people that now were auditors to the Lord Jesus, and that followed him, did it without that consideration as becomes so great a work—that is, the generality of them that followed him were not for considering first with themselves what it was to profess Christ, and what that profession might cost them.

“And when he had called the people unto him,” the great multitude that went with him (Luke, xiv. 25), “with his disciples also, he said unto them, Whosoever will come after

me, let him deny himself, and take up his cross and follow me," ver. 34. Let him first sit down and count up the cost and the charge he is like to be at, if he follow me ; for following of me is not like following of some other masters. The winds sit always on my face, and the foaming rage of the sea of this world, and the proud and lofty waves thereof, do continually beat upon the sides of the bark or ship that myself, my cause, and my followers are in ; he therefore that will not run hazards, and that is afraid to venture a drowning, let him not set foot into this vessel. "So whosoever doth not bear his cross, and come after me, he cannot be my disciple. For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it?" Luke, xiv. 15, 26-29.

True, to reason this kind of language tends to cast water upon weak and beginning desires, but to faith it makes the things set before us, and the greatness, and the glory of them, more apparently excellent and desirable. Reason will say, Then who will profess Christ that hath such coarse entertainment at the beginning ? but faith will say, Then surely the things that are at the end of a Christian's race in this world must needs be unspeakably glorious, since whoever hath had but the knowledge and due consideration of them have not stuck to run hazards, hazards of every kind, that they might embrace and enjoy them. Yea, saith faith, it must needs be so, since the Son himself, that best knew what they were, even "for the joy that was set before him, endured the cross, and despised the shame, and is set down on the right hand of the throne of God," Heb. xii. 2.

But, I say, there is not in every man this knowledge of things, and so by consequence not such consideration as can make the cross and self-denial acceptable to them for the sake of Christ, and of the things that are where he now sitteth at the right hand of God (Col. ii. 2-4) ; therefore our Lord Jesus doth even at the beginning give to his followers this instruction. And lest any of them should take distaste at his saying, he presenteth them with the consideration of

three things together—namely, the cross, the loss of life, and the soul; and then reasoneth with them for the same, saying, Here is the cross, the life, and the soul. 1. The cross; and that you must take up, if you will follow me. 2. The life; and that you may save for a time, if you cast me off. 3. And the soul; which will everlastingly perish if you come not to me, and abide not with me. Now consider what is best to be done. Will you take up the cross, come after me, and so preserve your souls from perishing? or will you shun the cross to save your lives, and so run the danger of eternal damnation? or, as you have it in *John*, will you love your life till you lose it? or will you hate your life, and save it? “He that loveth his life shall lose it, and he that hateth his life in this world, shall keep it unto life eternal,” *John*, xii. 25. As who should say, He that loveth a temporal life, he that so loveth it as to shun the profession of Christ to save it, shall lose it upon a worse account than if he had lost it for Christ and the gospel; but he that will set light by it, for the love that he hath to Christ, shall keep it unto life eternal.

Christ having thus discoursed with his followers about their denying of themselves, their taking up their cross and following him, doth in the next place put the question to them, and so leaveth it upon them for ever, saying, “For what shall it profit a man if he shall gain the whole world, and lose his own soul?” ver. 36. As who should say, I have bid you take heed that you do not lightly, and without due consideration, enter into a profession of me and of my gospel (for he that without due consideration shall begin to profess Christ, will also without it forsake him, turn from him, and cast him behind his back); and since I have, even at the beginning, laid the consideration of the cross before you, it is because you should not be surprised and overtaken by it unawares, and because you should know that to draw back from me after you have laid your hand to my plough, will make you unfit for the kingdom of heaven, *Luke*, x. 62. Now, since this is so, there is no less lies at stake than salvation, and salvation is worth all the

world, yea, worth ten thousand worlds, if there should be so many. And since this is so also, it will be your wisdom to begin to profess the Gospel with expectation of the cross and tribulation, for to that are my gospellers in this world appointed, 2 Thess. iii. 3. And if you begin thus, and hold it, the kingdom and crown shall be yours; for as God counteth it a righteous thing to recompense tribulation to them that trouble you, so to you who are troubled, and endure it, (for we count them happy, says James, that endure, James, v. 11) rest with the saints, when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, to take vengeance on them that know not God, and that obey not the gospel, &c., 2 Thess. 1. 7. And if no less lies at stake than salvation, then is a man's soul and his all at the stake; and if it be so, what will it profit a man if, by forsaking of me, he should get the whole world? "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

Having thus laid the soul in one balance, and the world in the other, and affirmed that the soul outbids the whole world, and is incomparably for value and worth beyond it; in the next place, he descends to a second question (which is that I have chosen at this time for my text), saying, "Or what shall a man give in exchange for his soul?"

In these words, we have first a supposition, and such an one as standeth upon a double bottom.

The supposition is this—That the soul is capable of being lost; or thus—It is possible for a man to lose his soul. The double bottom that this supposition is grounded upon is, 1. A man's ignorance of the worth of his soul, and of the danger that it is in; and the second is, for that men commonly do set a higher price upon present ease and enjoyments than they do upon eternal salvation. The last of these doth naturally follow upon the first; for if men be ignorant of the value and worth of their souls, as by Christ in the verse before is implied, what should hinder but that men should set a higher esteem upon that with which their carnal desires are taken, than upon that about which

they are not concerned, and of which they know not the worth ?

But again, as this by the text is clearly supposed, so there is also something implied—namely, that it is impossible to possess some men with the worth of their souls until they are utterly and everlastingly lost. “What shall a man give in exchange for his soul ?” That is, men when their souls are lost, and shut down under the hatches in the pits and hells in endless perdition and destruction, then they will see the worth of their souls, then they will consider what they have lost, and truly not till then. This is plain, not only to sense, but by the natural scope of the words, “What shall a man give in exchange for his soul ?” Or what would not those that are now for sin made to see themselves lost, by the light of hell-fire (for some will never be convinced that they are lost till, with rich Dives, they see it in the light of hell-flames) ; I say, what would not such, if they had it (Luke, xvi. 22, 23), give in exchange for their immortal souls, or to recover them again from that place and torment ?

1. The first is, that the loss of the soul is the highest, the greatest loss—a loss that can never be repaired or made up. “What shall a man give in exchange for his soul ?”—that is, to recover or redeem his lost soul to liberty.

I shall observe two truths in the words.

2. The second truth is this, that how unconcerned and careless soever some now be about the loss or salvation of their souls, yet the day is coming (but it will then be too late) when men will be willing, had they never so much, to give it all in exchange for their souls. For so the question implies—“What shall a man give in exchange for his soul ?” What would he not give ? What would he not part with at that day, the day in which he shall see himself damned, if he had it, in exchange for his soul ?

The first observation, or truth, drawn from the words is cleared by the text, “What shall a man give in exchange for his soul ?”—that is, there is not any thing, nor all the things under heaven, were they all in one man’s hand, and

all at his disposal, that would go in exchange for the soul, that would be of value to fetch back one lost soul, or that would certainly recover it from the confines of hell. "The redemption of the soul is precious, it ceaseth for ever," Psalm xlix. 3. And what saith the words before the text but the same—"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" What shall profit a man that has lost his soul? Nothing at all, though he hath by that loss gained the whole world; for all the world is not worth a soul, not worth a soul in the eye of God and judgment of the law. And it is from this consideration that good Elihu cautioneth Job to take heed, "Because there is wrath," saith he, "beware, lest he take thee away with his stroke: then a great ransom cannot deliver thee. Will he esteem thy riches? no, not gold, nor all the forces of strength," Job, xxxvi. 18, 19. Riches and power, what is there more in the world? for money answereth all things—that is, all but soul-concerns. It can neither be a price for souls while here, nor can that, with all the forces of strength, recover one out of hell-fire.

DOCT. I.—So, then, the first truth drawn from the words stands firm—namely, that the loss of the soul is the highest, the greatest loss, a loss that can never be repaired or made up.

In my discourse upon this subject I shall observe this method—

I. I shall shew you what the soul is.

II. I shall shew you the greatness of it.

III. I shall shew you what it is to lose the soul.

IV. I shall shew you the cause for which men lose their souls; and by this time the greatness of the loss will be manifest.

I. I shall shew you what the soul is, both as to the various names it goes under, as also by describing of it by its powers and properties, though in all I shall be but brief, for I intend no long discourse.

1. The soul is often called the heart of man, or that in and by which things, to either good or evil, have their rise;

thus desires are of the heart or soul ; yea, before desires, the first conception of good or evil is in the soul, the heart. The heart understands, wills, affects, reasons, judges, but these are the faculties of the soul ; wherefore heart and soul are often taken for one and the same. “ My son, give me thy heart. Out of the heart proceedeth evil thoughts,” &c., Prov. xxiii. 26 ; Matt. xv. 19 ; 1 Peter, iii. 15 ; Psalm xxvi. 6.

2. The soul of man is often called the spirit of a man, because it not only giveth being, but life to all things and actions in and done by him. Hence soul and spirit are put together as to the same action—“ With my soul have I desired thee in the night, yea, with my spirit within me will I seek thee early” (Isaiah, xxvi. 9) ; when he saith, “ Yea, with my spirit I will seek thee,” he explaineth not only with what kind of desires he desired God, but with what principal matter his desires were brought forth : it was with my soul, saith he ; to wit, with my spirit within me. So, that of Mary, “ My soul,” saith she, “ doth magnify the Lord, and my spirit hath rejoiced in God my Saviour ;” not that soul and spirit are in this place to be taken for two superior powers in man ; but the same great soul is here put under two names or terms, to shew that it was the principal part in Mary—to wit, her soul, that magnified God, even that part that could spirit and put life into her whole self to do it. Indeed, sometimes spirit is not taken so largely, but is confined to some one power or faculty of the soul, as “ the spirit of my understanding ; and be renewed in the spirit of your mind” (Job, xx. 3) ; and sometimes by spirit we are to understand other things : but many times by spirit we must understand the soul, and also by soul the spirit.

3. Therefore, by soul we understand the spiritual, the best, and most noble part of man, as distinct from the body, even that by which we understand, imagine, reason, and discourse. And indeed (as I shall further shew you presently), the body is but a poor empty vessel without this great thing called the soul. “ The body without the spirit, or soul, is dead” (James, ii. 26), or nothing but a clod of

dust (her soul departed from her, for she died.) It is therefore the chief and most noble part of man.

4. The soul is often called the life of man, not a life of the same stamp and nature of the brute; for the life of man—that is, of the rational creature—is that, as he is such, wherein consisteth and abideth the understanding and conscience, &c. Wherefore then a man dieth, or the body ceaseth to act, or live in the exercise of the thoughts, which formerly used to be in him, when the soul departeth, as I hinted even now; her soul departed from her, for she died; and as another good man saith, “in that very day their thoughts perish,” &c., Psalm cxlvi. 4. The first text is more emphatical: “Her soul was in departing” (for she died.) There is soul of a beast, a bird, &c., but the soul of a man is another thing; it is his understanding, and reason, and conscience, &c. And this soul, when it departs, he dies. Nor is this life, when gone out of the body, annihilated, as in the life of a beast; no, this in itself is immortal, and has yet a place and being when gone out of the body it dwelt in; yea, as quick, as lively is it in its senses, if not far more abundant, than when it was in the body; but I call it the life, because so long as that remains in the body, the body is not dead. And in this sense it is to be taken where he saith, “He that loseth his life for my sake, shall save it unto life eternal;” and this is the soul that is intended in the text, and not the breath, as in some other places is meant. And this is evident, because the man has a being, a sensible being, after he has lost the soul; I mean not by the man a man in this world, nor yet in the body, or in the grave; but by man we must understand either the soul in hell, or body and soul there after the judgment is over. And for this the text also is plain, for therein we are presented with a man sensible of the damage that he has sustained by losing of his soul: “What shall a man give in exchange for his soul?” But,

5. The whole man goeth under this denomination; man, consisting of body and soul, is yet called by that part of himself that is most chief and principal. “Let every soul

(that is, let every man) be subject to the higher powers," Rom. xiii. 1. "Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls," Acts, vii. 14. By both these, and several other places, the whole man is meant, and is also so to be taken in the text; for whereas here he saith, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" it is said elsewhere, "For what is a man advantaged if he shall gain the whole world and lose himself?" and so consequently, or, "What shall a man give in exchange (for himself) for his soul?" (Luke, ix. 25) his soul when he dies, and body and soul in and after judgment?

6. The soul is called the good man's darling. "Deliver, Lord," said David, "my soul from the sword, my darling from the power of the dog," Psalm xxii. 20. So again in another place, he saith, "Lord, how long wilt thou look on? rescue my soul from destruction, my darling from the power of the lions," Psalm xxxv. 17. My darling—this sentence must not be applied universally, but only to those in whose eyes their souls, and the redemption thereof, is precious. My darling—most men do by their actions say of their soul, my drudge, my slave; nay, thou slave to the devil and sin; for what sin, what lust, what sensual and beastly lust is there in the world that some do not cause their souls to bow before and yield unto? But David here, as you see, calls it his darling, or his choice and most excellent thing; for indeed the soul is a choice thing in itself, and should, were all wise, be every man's darling, or chief treasure. And that it might be so with us, therefore our Lord Jesus hath thus expressed the worth of the soul, saying, "What shall a man give in exchange for his soul?" But if this is true, one may see already what misery he is like to sustain that has, or shall lose his soul; he has lost his heart, his spirit, his best part, his life, his darling, himself, his whole self, and so in every sense his all? "And now what shall a man," what would a man, but what can a man that has thus lost his soul, himself, and his all, "give in exchange for his soul?" Yea, what shall the man that

has sustained this loss do to recover all again, since this man, or the man put under this question, must needs be a man that is gone from hence, a man that is cast in the judgment, and one that is gone down the throat of hell.

But to pass this, and to proceed. I come next to describe the soul unto you by such things as it is set out by in the Holy Scriptures, and they are in general three—

I. The powers of the soul.

II. The senses, the spiritual senses of the soul.

III. The passions of the soul.

I. We will discourse of the powers, I may call them the members, of the soul ; for as the members of the body, being many, do all go to the making up of the body, so these do go to the completing of the soul.

1. There is the understanding ; which may be termed the head, because in that is placed the eye of the soul ; and this is that which, or by which the soul, discerning things that are presented to it, and that either by God or Satan—this is, that by which a man conceiveth and apprehendeth things so deep and great that cannot by mouth, or tongue, or pen, be expressed.

2. There is also belonging to the soul, the conscience, in which I may say is placed the seat of judgment ; for as by the understanding things are let into the soul, so by the conscience the evil or good of such things are tried, especially when in thee.

3. Place the judgment, which is another part of this noble creature, has passed by the light of the understanding, his verdict upon what is let into the soul.

4. There is, as also the fancy or imagination, another part of this great thing, the soul ; and a most curious thing this fancy is ; it is that which presenteth to the man the idea, form, or figure of that, or any of those things, where-with a man is frighted or taken, pleased or displeased. And,

5. The mind (another part of the soul) is that unto which this fancy presenteth its things to be considered of, because without the mind nothing is entertained in the soul.

6. There is the memory too, another part of the soul ; and

that may be called the register of the soul ; for it is the memory that receiveth and keepeth in remembrance what has passed, or has been done by the man, or attempted to be done unto him ; and in this part of the soul, or from it, will be fed the worm that dieth not when men are cast into hell ; also from this memory will flow that peace at the day of judgment that saints shall have in their service for Christ in the world.

7. There are the affections too, which are, as I may call them, the hands and arms of the soul ; for they are they that take hold of, receive, and embrace what is liked by the soul ; and it is a hard thing to make the soul of a man cast from it what its affections cleave to and have embraced. Hence the affections are called for when the apostle bids men “ seek the things above ; set your affections upon them,” saith he (Col. iii.) ; or, as you have it in another place, “ Lay hold of them ;” for the affections are as hands to the soul, and they by which it fasteneth upon things.

8. There is the will, which may be called the foot of the soul, because by that soul, yea, the whole man, is carried hither and thither, or else held back and kept from moving.

These are the golden things of the soul, though in carnal men they are every one of them made use of in the service of sin and Satan. For the unbelieving are throughout impure, as is manifest, because their “ mind and conscience (two of the masterpieces of the soul) are defiled” (Tit. i. 15) ; for if the most potent parts of the soul are engaged in their service, what, think you, do the more inferior do ? But, I say, so it is ; the more is the pity ; nor can any help it. “ This work ceaseth for ever,” unless the great God, who is over all, and can save souls, shall himself take upon him to sanctify the soul, and to recover it, and persuade it to fall in love with another master.

But, I say, what is man without this soul, or wherein lieth his pre-eminence over a beast ? (Eccles. iii. 19–21) ; nowhere that I know of ; for both (as to man’s body) go to one place, only the spirit or soul of a man goes upward—to wit, to God that gave it, to be by him disposed of with

respect to things to come, as they have been and have done in this life. But,

II. I come, in the next place, to describe the soul by its senses, its spiritual senses, for so I call them ; for as the body hath senses pertaining to it, and as it can see, hear, smell, feel, and taste, so can the soul ; I call, therefore, these the senses of the soul, in opposition to the senses of the body, and because the soul is the seat of all spiritual sense, where supernatural things are known and enjoyed ; not that the soul of a natural man is spiritual in the apostle's sense, for so none are but those that are born from above (1 Cor. iii. 1-3), nor they so always neither. But to go forward.

1. Can the body see ? hath it eyes ? so hath the soul. " The eyes of the understanding being enlightened," Ephes. i. 18. As, then, the body can see beasts, trees, men, and all visible things, so the soul can see God, Christ, angels, heaven, devils, hell, and other things that are invisible ; nor is this property only peculiar to the souls that are illuminated by the Holy Ghost, for the most carnal soul in the world shall have a time to see these things, but not to its comfort, but not to its joy, but to its endless woe and misery, it dying in that condition. Wherefore, sinner, say not thou, " I shall not see him ; for judgment is before him, and he will make thee see him," Job, xxxv. 14.

2. Can the body hear ? hath it ears ? so hath the soul ; see Job, iv. 12, 13. It is the soul, not the body, that hears the language of things invisible. It is the soul that hears God when he speaks in and by his word and Spirit ; and it is the soul that hears the devil when he speaks by his illusions and temptations. True, there is such an union between the soul and the body that oftentimes, if not always, that which is heard by the ears of the body doth influence the soul, and that which is heard by the soul doth also influence the body ; but yet as to the organ of hearing, the body hath one of his own distinct from that of the soul, and the soul can hear and regard even then when the body doth not nor cannot ; as in time of sleep

deep sleep and trances, when the body lieth by as a thing that is useless. "For God speaks once, yea twice, yet man (as to his body) perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men in slumberings upon the bed; then openeth he the ears of men, and sealeth their instruction," &c., Job, xxxiii. 14-16. This must be meant of the ears of the soul, not of the body; for that at this time is said to be in deep sleep; moreover, this hearing, it is a hearing of dreams, and the visions of the night. Jeremiah also tells us that he "had the rare and blessed visions of God in his sleep" (Jer. xxxi. 26), and so doth Daniel too, by the which they were greatly comforted and refreshed; but that could not be, was not the soul also capable of hearing. "I heard the voice of his words," said Daniel, "and when I heard the voice of his words, I was in a deep sleep on my face, and my face towards the ground," Dan. x. 8, 9.

3. As the soul can see and hear, so it can taste and relish, even as really as doth the palate belonging to the body. But then the thing so tasted must be that which is suited to the temper and palate of the soul. The soul's taste lieth not in, nor is exercised about meats, the meats that are for the body. Yet the soul of a saint can taste and relish God's word, and doth oftentimes find it sweeter than honey, nourishing as milk, and strengthening like to strong meat, Heb. vi. 5; Psalm xix. 10; 1 Peter, ii. 1-3; Heb. v. 12-14. The soul also of sinners, and of those that are unsanctified, can taste and relish, though not the things now mentioned, yet things that agree with their fleshly minds, and with their polluted, and defiled, and vile affections. They can relish and taste that which delighteth them; yea, they can find soul-delight in an alehouse, a whorehouse, a playhouse. Ay, they find pleasure in the vilest things, in the things most offensive to God, and that are most destructive to themselves. This is evident to sense, and is proved by the daily practice of sinners. Nor is the word barren as to this: "They feed on ashes," Isaiah, xlv. 20, "They spend their money for that which is not bread," Isaiah, lv. 2.

“Yea, they eat, and suck sweetness out of sin. They eat up the sin of my people as they eat bread,” Hosea, iv. 8.

4. As the soul can see, hear, and taste, so it can smell, and bring refreshment to itself that way. Hence the church saith, “Her fingers dropped with sweet-smelling myrrh” (Cant. v. 5, 13); and again, she saith of her beloved, that “his lips dropped sweet-smelling myrrh.” But how came the church to understand this, but because her soul did smell that in it that was to be smelled in it, even in his word and gracious visits. The poor world indeed cannot smell, or savour anything of the good and fragrant scent and sweet that is in Christ; but to them that believe “his name is as an ointment poured forth, and therefore the virgins love him,” Cant. i. 3.

5. As the soul can see, taste, hear, and smell, so it hath the sense of feeling, as quick and as sensible as the body. He knows nothing that knows not this; he whose soul is past feeling, has his conscience seared with a hot iron, Eph. iv. 18, 19; 1 Tim. iv. 2. Nothing so sensible as the soul, nor feeleth so quickly the love and mercy, or the anger and wrath of God. Ask the awakened man, or the man that is under the convictions of the law, if he doth not feel, and he will quickly tell you that he faints and dies away by reason of God’s hand, and his wrath that lieth upon him. Read the first eight verses of the 38th Psalm (if thou knowest nothing of what I have told thee by experience), and there thou shalt hear the complaints of one whose soul lay at present under the burden of guilt, and that cried out that without help from heaven he could by no means bear the same. They also that know what the peace of God means, and what an eternal weight there is in glory, know well that the soul has the sense of feeling, as well as the sense of seeing, hearing, tasting, and smelling. But thus much for the senses of the soul.

III. I come, in the next place, to describe the soul by the passions of the soul. The passions of the soul, I reckon, are these, and such like—to wit, love, hatred, joy, fear, grief, anger, &c. And these passions of the soul are not therefore

good, nor therefore evil, because they are the passions of the soul, but are made so by two things—to wit, principle and object. The principle I count that from whence they flow, and the object that upon which they are pitched. To explain myself.

1. For that of love. This is a strong passion ; the Holy Ghost saith “ it is strong as death, and cruel as the grave,” Cant. viii. 6, 7. And it is then good, when it flows from faith, and pitches itself upon God in Christ as the object, and when it extendeth itself to all that is good, whether it be the good word, the good work of grace, or the good men that have it, and also to their good lives. But all soul love floweth not from this principle, neither hath these for its object. How many are there that make the object of their love the most vile of men, the most base of things, because it flows from vile affections, and from the lusts of the flesh ? God and Christ, good laws and good men, and their holy lives, they cannot abide, because their love wanteth a principle that should sanctify it in its first motion, and that should steer it to a goodly object. But that is the first.

2. There is hatred, which I count another passion of the soul ; and this, as the other, is good or evil as the principle from whence it flows and the object of it are. “ Ye that love the Lord, hate evil” (Psalm xcvi. 10) ; then therefore is this passion good, when it singleth out from the many of things that are in the world that one filthy thing called sin ; and when it setteth itself, the soul, and the whole man, against it, and engageth all the powers of the soul to seek and invent its ruin. But, alas, where shall this hatred be found ? What man is there whose soul is filled with his passion, thus sanctified by the love of God, and that makes sin, which is God’s enemy, the only object of its indignation ? How many be there, I say, whose hatred is turned another way, because of the malignity of their minds ?

They hate knowledge, Deut. vii. 10 ; 2 Chron. xix. 2 ; Psalm, xxxiv. 21 ; Job, xxi. 14 ; Mal. iii. 14 ; Prov. i. 22 ; viii. 12 ; xxix. 10.

They hate God.

They hate the righteous.

They hate God's ways.

And all is, because the grace of final fear is not the root and principle from whence their hatred flows. "For the fear of the Lord is to hate evil;" wherefore, where this grace is wanting for a root in the soul, there it must of necessity swerve in the letting out of this passion; because the soul, where grace is wanting, is not at liberty to act simply, but is biassed by the power of sin, that, while grace is absent, is present in the soul.

And hence it is that this passion (which when acted well is a virtue) is so abused, and made to exercise its force against that for which God never ordained it, nor gave it licence to act.

3. Another passion of the soul is joy; and when the soul rejoiceth not in iniquity, "but rejoiceth in the truth" (1 Cor. xiii. 6), this joy is a very strong passion, and will carry a man through a world of difficulties; it is a passion that beareth up, that supporteth and strengtheneth a man, let the object of his joy be what it will. It is this that maketh the soul fat in goodness, if it have its object accordingly; and that which makes the soul bold in wickedness, if it indeed doth rejoice in iniquity.

4. Another passion of the soul is fear, natural fear; for so you must understand me of all the passions of the soul, as they are considered simply and in their own nature. And as it is with the other passions, so it is with this; it is made good or evil in its acts as its principle and objects are; when this passion of the soul is good, then it springs from a sense of the greatness, and goodness, and majesty of God; also God himself is the object of this fear—Matt. x. 28; Luke xii. 5, "I will forewarn you," says Christ, "whom ye shall fear, Fear him that can destroy both body and soul in hell; yea, I say unto you, fear him." But in all men this passion is not regulated and governed by these principles and objects, but is abused and turned, through the policy of Satan, quite into another channel. It is

(Num. xiv. 9 ; 2 Kings, xvii. 7, 38) made to fear men, to fear idols, to fear devils and witches, yea, it is made to fear all the foolish, ridiculous, and apish fables that every old woman or atheistical fortune-teller has the face to drop before the soul. But godly fear is another passion of the soul.

5. Another passion of the soul is grief, and it, as those aforenamed, acteth even according as it is governed. When holiness is lovely and beautiful to the soul, and when the name of Christ is more precious than life, then will the soul sit down and be afflicted, because men keep not God's law. "I beheld the transgressors, and was grieved ; because they kept not thy word," Psalm cxix. 158. So Christ, he looked round about with anger, "being grieved for the hardness of their hearts," Mark, iii. 5. But it is rarely seen that this passion of the soul is thus exercised. Almost everybody has other things for the spending of the heat of this passion upon. Men are grieved that they thrive no more in the world ; grieved that they have no more carnal, sensual, and worldly honour ; grieved that they are suffered no more to range in the lusts and vanities of this life ; but all this is because the soul is unacquainted with God, sees no beauty in holiness, but is sensual, and wrapped up in clouds and thick darkness.

6. And lastly, There is anger, which is another passion of the soul ; and that, as the rest, is extended by the soul, according to the nature of the principle by which it is acted, and from whence it flows. And, in a word, to speak nothing of the fierceness and power of this passion, it is then cursed when it breaketh out beyond the bounds that God hath set it, the which to be sure it doth when it shall by its fierceness or irregular motion run the soul into sin. "Be angry, and sin not," (Ephes. iv. 26, 27), it is the limitation wherewith God hath bounded this passion ; and whatever is more than this, is a giving place to the devil.

And one reason among others why the Lord doth so strictly set this bound, and these limits to anger, is, for that it is so furious a passion, and for that it will so quickly swell up the soul with sin, as they say a toad swells with

its poison. Yea, it will in a moment so transport the spirit of a man, that he shall quickly forget himself, his God, his friend, and all good rule. But my business is not now to make a comment upon the passions of the soul, only to shew you that there are such, and also which they are.

And now from this description of the soul, what follows but to put you in mind what a noble, powerful, lively, sensible thing the soul is that by the text is supposed may be lost, through the heedlessness, or carelessness, or slavish fear of him whose soul it is; and also to stir you up to that care of, and labour after, the salvation of your soul, as becomes the weight of the matter. If the soul were a trivial thing, or if a man, though he lost it, might yet himself be happy, it were another matter; but the loss of the soul is no small loss, nor can that man that has lost his soul, had he all the world, yea, the whole kingdom of heaven, in his own power, be but in a most fearful and miserable condition. But of these things more in their place.

II. Having thus given you a description of the soul, what it is, I shall, in the next place, shew you the greatness of it. And the first thing that I shall take occasion to make this manifest by will be by shewing you the disproportion that is betwixt that and the body; and I shall do it in these following particulars—

1. The body is called the house of the soul, a house for the soul to dwell in. Now everybody knows that the house is much inferior to him that by God's ordinance is appointed to dwell therein; that it is called the house of the soul, you find in Paul to the Corinthians: "For we know," saith he, "if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens," 2 Cor. v. 1. We have, then, a house for our soul in this world, and this house is the body, for the apostle can mean nothing else; therefore he calls it an earthly house. If our earthly house—our house. But who doth he personate if he says, This is a house for the soul? for the body is part of him that says, our house.

In this manner of language he personates his soul with

the souls of the rest that are saved; and thus to do is common with the apostles, as will be easily discerned by them that give attendance to reading. Our earthly houses; or, as Job saith, "houses of clay," for our bodies are bodies of clay: "Your remembrances are like unto ashes, your bodies are bodies of clay," Job, iv. 19; xiii. 12. Indeed, he after maketh mention of a house in heaven, but that is not it about which he now speaks; now he speaks of this earthly house which we have (we, our souls) to dwell in, while on this side glory, where the other house stands as ready prepared for us when we shall flit from this to that, or in case this should sooner or later be dissolved. But that is the first; the body is compared to the house, but the soul to him that inhabiteth the house; therefore, as the man is more noble than the house he dwells in, so is the soul more noble than the body. And yet, alas! with grief be it spoken, how common is it for men to spend all their care, all their time, all their strength, all their wit and parts for the body, and its honour and preferment, even as if the soul were some poor, pitiful, sorry, inconsiderable, and under-thing, not worth the thinking of, or not worth the caring for. But,

2. The body is called the clothing, and the soul that which is clothed therewith. Now everybody knows that the body is more than raiment, even carnal sense will teach us this. But read that pregnant place: "for we that are in this tabernacle do groan, being burdened (that is, with mortal flesh), not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." Thus the greatness of the soul appears in the preference that it hath to the body—the body is its raiment. We see that, above all creatures, man, because he is the most noble among all visible ones, has for the adorning of his body that more abundant comeliness. It is the body of man, not of beast, that is clothed with the richest ornaments. But now what a thing is the soul, that the body itself must be its clothing! No suit of apparel is by God thought good enough for the soul but that which is made

by God himself, and that is that curious thing the body. But oh! how little is this considered—namely the greatness of the soul. It is the body, the clothes, the suit of apparel, that our foolish fancies are taken with, not at all considering the richness and excellency of that great and more noble part, the soul, for which the body is made a mantle to wrap it up in, a garment to clothe it withal. If a man gets a rent in his clothes, it is little in comparison of a rent in his flesh; yea, he comforts himself when he looks on that rent, saying, Thanks be to God, it is not a rent in my flesh. But ah! on the contrary, how many are there in the world that are more troubled for that they have a rent, a wound, or a disease in the body, than for that they have souls that will be lost and cast away. A little rent in the body dejecteth and casteth such down, but they are not at all concerned, though their soul is now, and will yet further be, torn in pieces. “Now therefore consider this, ye that forget God, lest he tear you in pieces, and there is none to deliver,” Psalm l. 22. But this is the second thing whereby, or by which, the greatness of the soul appears—to wit, in that the body, that excellent piece of God’s workmanship, is but a garment, or clothing, for the soul. But,

3. The body is called a vessel, or a case, for the soul to be put and kept in. “That every one of you should know how to possess his vessel in sanctification and honour,” 1 Thess. iv. 4. The apostle here doth exhort the people to abstain from fornication, which in another place he saith, “is a sin against the body.” And here again he saith, “This is the will of God, your sanctification, that you should abstain from fornication, that the body be not defiled, that every one of you should know how to possess his vessel in sanctification and honour.” His vessel, his earthen vessel, as he calls it in another place—“For we have this treasure in earthen vessels.” Thus, then, the body is called a vessel; yea, every man’s body is his vessel. But what has God prepared this vessel for, and what has he put into it? Why, many things this body is to be a vessel for,

but at present God has put into it that curious thing, the soul. Cabinets, that are very rich and costly things of themselves, are not made nor designed to be vessels to be stuffed or filled with trumpery and things of no value; no, these are prepared for rings and jewels, for pearls, for rubies, and things that are choice. And if so, what shall we then think of the soul for which it is prepared, and that of God, the most rich and excellent vessel in the world? Surely it must be a thing of worth, yea, of more worth than is the whole world besides. But, alas! who believes this talk? Do not even the most of men so set their minds upon and so admire the glory of this case or vessel, that they forget once with seriousness to think, and therefore must of necessity be a great way off, of those suitable esteems that becomes them to have of their souls? But oh, since this vessel, this cabinet, this body, is so curiously made, and that to receive and contain, what thing is that for which God has made his vessel, and what is that soul that he hath put into it? Wherefore thus, in the third place, is the greatness of the soul made manifest, even by the excellency of the vessel, the body, that God has made to put it in.

4. The body is called a tabernacle for the soul. "Knowing shortly I must put off this my tabernacle, that is, my body, by death," 2 Pet. i. 14; John, xxi. 18, 19; 2 Cor. v. 1. So again, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God," &c. In both these places, by "tabernacle" can be meant nothing but the body; wherefore both the apostles in these sentences do personate their souls, and speak as if the soul was the all of a man; yea, they plainly tell us that the body is but the house, clothes, vessel, and tabernacle for the souls. But what a famous thing therefore is the soul!

The tabernacle of old was a place erected for worship, but the worshippers were far more excellent than the place; so our body is a tabernacle for the soul to worship God in, but must needs be accounted much inferior to the soul, forasmuch as the worshippers are always of more honour than

the place they worship in ; as he that dwelleth in the tabernacle hath more honour than the tabernacle “ I serve,” says Paul, “ God and Christ Jesus with my spirit (or soul) in the Gospel” (Rom. i. 9), but not with his spirit out of, but in, this tabernacle. The tabernacle had instruments of worship for the worshippers ; so has the body for the soul, and we are bid to “ yield our members as instruments of righteousness unto God,” Rom. vi. 13. The hands, feet, ears, eyes, and tongue (which last is our glory, when used right), are all of them instruments of this tabernacle, and to be made use of by the soul, the inhabiter of this tabernacle, for the soul’s performance of the service of God.

I thus discourse to shew you the greatness of the soul.

And in mine opinion there is something, if not very much, in what I say. For all men admire the body, both for its manner of building and the curious way of its being compacted together. Yea, the further men, wise men, do pry into the wonderful work of God that is put forth in framing the body, the more still they are made to admire ; and yet, as I said, this body is but a house, a mantle, a vessel, a tabernacle for the soul. What, then, is the soul itself ? But thus much for the first particular.

Secondly, We will now come to other things that shew us the greatness of the soul. And,

1. It is called God’s breath of life. “ And the Lord God formed man,” that is, the body, “ of the dust of the ground, and breathed into his nostrils the breath of life, and he became a living soul,” Gen. ii. 7. Do but compare these two together, the body and the soul ; the body is made of dust, the soul is the breath of God. Now if God hath made this body so famous, as indeed he has, and yet it is made but of the dust of the ground, and we all do know what inferior matter that is, what is the soul, since the body is not only its house and garment, but since itself is made of the breath of God ? But further, it is not only said that the soul is of the breath of the Lord, but that the Lord breathed into him the breath of life—to wit, a living spirit, for so the next words infer—“ And man became a living soul.” Man,

that is, the more excellent part of him, which for that it is principal it is called man, that bearing the denomination of the whole ; or man, the spirit and natural power, by which, as a reasonable creature, the whole of him is acted, " became a living soul." But I stand not here upon definition, but upon demonstration. The body, that noble part of man, had its original from the dust ; for so says the word, " Dust thou art (as to thy body), and to dust shalt thou return," Gen. iii. 19. But as to thy more noble part, thou art from the breath of God, God putting forth in that a mighty work of creating power, " and man was made a living soul," 1 Cor. xv. 45. Mark my reason. There is as great a disparity betwixt the body and the soul as is between the dust of the ground, and that here called the breath of life of the Lord. And note further, that as the dust of the ground did not lose, but gained glory by being formed into the body of a man, so this breath of the Lord lost nothing neither by being made a living soul. O man ! dost thou know what thou art ?

2. As the soul is said to be of the breath of God, so it is said to be made after God's own image, even after the similitude of God. " And God said, Let us make man in our image, after our likeness. So God created man in his own image, in the image of God created he him," Gen. i. 26, 27. Mark, in his own image—in the image of God created he him ; or, as James hath it, " It is made after the similitude of God" (James, iii. 9), like him, having in it that which beareth semblance with him. I do not read of anything in heaven, or earth, or under the earth, that is said to be made after this manner, or that is at all so termed, save only the Son of God himself. The angels are noble creatures, and for present employ are made a little higher than man himself ; but that any of them are said to be made " after God's own image" (Heb. ii.), after his own image, even after the similitude of God, that I find not. This character the Holy Ghost, in the Scriptures of truth, giveth only of man—of the soul of man ; for it must not be thought that the body is here intended, in whole or in part.

For though it be said that "Christ was made after the similitude of sinful flesh" (Phil. ii.), yet it is not said that sinful flesh is made after the similitude of God. But I will not dispute; I only bring these things to shew how great a thing, how noble a thing, the soul is, in that at its creation, God thought it worthy to be made, not like the earth, or the heavens, or the angels, cherubims, seraphims, or arch-angels, but like himself, his own self, saying, "Let us make man in our own likeness. So he made man in his own image." This, I say, is a character above all angels; for, as the apostle said, "To which of the angels said he at any time, Thou art my son?" So, of which of them hath he at any time said, This is, or shall be, made in or after mine image, mine own image? O what a thing is the soul of man, that, above all the creatures in heaven or earth, being made in the image and similitude of God!

3. Another thing by which the greatness of the soul is made manifest is this—it is that (and that only, and to say this is more than to say, it is that above all his creatures) that the great God desires communion with. "He hath set apart him that is godly for himself,"—that is, for communion with his soul; therefore the spouse saith concerning him, "His desire is towards me" (Cant. vii. 10); and therefore he saith again, "I will dwell in them, and walk in them," 2 Cor. vi. 16. To "dwell in," and "walk with," are terms that intimate communion and fellowship; as John saith, "Our fellowship, truly our fellowship is with the Father, and with his Son Jesus Christ" (1 John, i. 1, 2); that is, our soul-fellowship; for it must not be understood of the body, though I believe that the body is much influenced when the soul has communion with God; but it is the soul, and that only, that at present is capable of having and maintaining of this blessed communion. But, I say, what a thing is this that God, the great God, should choose to have fellowship and communion with the soul above all! We read indeed of the greatness of the angels, and how near also they are unto God; but yet there are not such terms that bespeak such familiar acts between

God and angels as to demonstrate that they have such communion with God as the souls of his people may have. Where has he called them his love, his dove, his fair one? and where, when he speaketh of them, doth he express a communion that they have with him by the similitude of conjugal love? I speak of what is revealed; the secret things belong to the Lord our God. Now, by all this is manifest the greatness of the soul. Men of greatness and honour, if they have respect to their own glory, will not choose for their familiars the base and rascally crew of this world, but will single out for their fellows, fellowship, and communion, those that are most like themselves. True, the king has not an equal, yet he is for being familiar only with the nobles of the land; so God, with him none can compare; yet since the soul is by him singled out for his walking mate and companion, it is a sign it is the highest born, and that upon which the blessed Majesty looks, as upon that which is most meet to be singled out for communion with himself.

Should we see a man familiar with the king, we would, even of ourselves, conclude he is one of the nobles of the land; but this is not the lot of every soul (some have fellowship with devils, yet not because they have a more base original than those that lie in God's bosom, but they, through sin, are degenerate, and have chosen to be great with his enemy); but all these things shew the greatness of the soul.

4. The souls of men are such as God counts worthy to be the vessels to hold his grace—the graces of the Spirit in. The graces of the Spirit—what like them, or where here are they to be found, save in the souls of men only? “Of his fulness have all we received, and grace for grace,” Psalm xlv. 13. Received, into what? into the hidden parts, as David calls it. Hence the king's daughter is said to be “all glorious within,” because adorned and beautified with the graces of the Spirit. For that which David calls the hidden part, is the inmost part of the soul; and it is therefore called the hidden part, because the soul is

invisible, nor can any one living infallibly know what is in the soul but God himself. But I say, the soul is the vessel into which this golden oil is poured, and that which holds, and is accounted worthy to exercise and improve the same. Therefore the soul is it which is said to love God—"Saw ye him whom my soul loveth?" (Cant. iii. 1-4; Isa. xxvi. 9); and therefore the soul is that which exerciseth the spirit of prayer—"with my soul have I desired thee in the night, and with my spirit within me will I seek thee early." With the soul also men are said to believe, and into the soul God is said to put his fear. This is the vessel into which the wise virgins got oil, and out of which their lamps were supplied by the same. But what a thing, what a great thing therefore is the soul, that that, above all things that God hath created, should be the chosen vessel to put his grace in! The body is the vessel for the soul, and the soul is the vessel for the grace of God. But,

5. The greatness of the soul is manifest by the greatness of the price that Christ paid for it to make it an heir of glory; and that was his precious blood; 1 Cor. vi. 20; 1 Peter i. 18, 19. We do use to esteem of things according to the price that is given for them, especially when we are convinced that the purchase has not been made by the estimation of a fool. Now the soul is purchased by a price that the Son, the wisdom of God, thought fit to pay for the redemption thereof—what a thing then is the soul? Judge of the soul by the price that is paid for it, and you must needs confess (unless you count the blood that hath bought it an unholy thing) that it cannot but be of great worth and value. Suppose a prince, or some great man, should on a sudden descend from his throne, or chair of state, to take up, that he might put in his bosom, something that he had espied lying trampled under the feet of those that stand by; would you think that he would do this for an old horse-shoe, or for so trivial a thing as a pin or a point? Nay, would you not even of yourselves conclude that that thing for which the prince, so great a man, should make such a stoop, must needs be a thing of very great worth? Why, this is the

case of Christ and the soul. Christ is the prince, his throne is in heaven, and as he sat there he espied the souls of sinners trampled under the foot of the law and death for sin. Now what doth he, but comes down from his throne, stoops down to the earth, and there, since he could not have the trodden-down souls without price, he lays down his life and blood for them, 1 Cor. viii. 9. But would he have done this for inconsiderable things? No, nor for the souls of sinners neither, had he not valued them higher than he valued heaven and earth besides. This, therefore, is another thing by which the greatness of the soul is known.

6. The soul is immortal; it will have a sensible being for ever, none can kill the soul, Luke, xii. 4; Matt. x. 28. If all the angels in heaven, and all the men on earth, should lay all their strength together, they cannot kill or annihilate one soul. No; I will speak without fear, if it may be said, God cannot do what he will not do; then he cannot annihilate the soul; but notwithstanding all his wrath, and the vengeance that he will inflict on sinful souls, they yet shall abide with sensible beings, yet to endure, yet to bear punishment. If anything could kill the soul, it would be death; but death cannot do it, neither first nor second. The first cannot; for when Dives (Luke, xvi. 22, 23) was slain as to his body by death, his soul was found alive in hell—"He lift up his eyes in hell, being in torment," Mark, ix. The second death cannot do it, because it is said their worm never dies, but is always torturing them with his gnawing. But that could not be, if time, or lying in hell-fire for ever, could annihilate the soul. Now this also shews the greatness of the soul, that it is that which has an endless life, and that will therefore have a being endlessly. O what a thing is the soul!

The soul then is immortal, though not eternal. That is eternal that has neither beginning nor end, and therefore eternal is properly applicable to none but God; hence he is called the "eternal God," Deut. xxxiii. 27. Immortal is that which, though it hath a beginning, yet hath no end; it cannot die, nor cease to be. And this is the state

of the soul. It cannot cease to have a being when it is once created ; I mean a living, sensible being. For I mean by living, only such a being as distinguishes it from annihilation, or incapableness of sense and feeling. Hence, as the rich man is after death said to " lift up his eyes in hell" (Luke, xvi. 22, 23.), so the beggar is said, when he died, " to be carried by the angels into Abraham's bosom." And both these sayings must have respect to the souls of these men ; for as for their bodies, we know at present it is otherwise with them. The grave is their house, and so must be till the trumpet shall sound, and the heavens pass away like a scroll.

Now, I say, the immortality of the soul shews the greatness of it, as the eternity of God shews the greatness of God. It cannot be said of any angel but that he is immortal, and so it is and ought to be said of the soul. This therefore shews the greatness of the soul, in that it is as to abiding so like unto him.

7. But a word or two more, and so to conclude this head. The soul !—why, it is the soul that actuateth the body in all these things (good or bad) that seem good and reasonable, or amazingly wicked. True, the acts and motions of the soul are only seen and heard in and by the members and motions of the body, but the body is but a poor instrument, the soul is the great agitator and actor. " The body without the spirit is dead," James ii. 26. All those famous arts, and works, and inventions of works, that are done by men under heaven, they are all the inventions of the soul ; and the body, as acting and labouring therein, doth it but as a tool that the soul maketh use of to bring his invention unto maturity, Eccles. vii. 9. How many things have men found out to the amazing of one another, to the wonderment of one another, to the begetting of endless commendations of one another in the world ; while in the meantime the soul, which indeed is the true inventor of all, is overlooked, not regarded, but dragged up and down by every lust, and prostrated and made a slave to every silly and beastly thing. O the amazing darkness that hath covered the face of the

hearts of the children of men, that they cannot deliver their soul, nor say, Is there not a lie in my right hand? though they are so cunning in all other matters, Isa. xlv. 20. Take man in matters that are abroad, and far from home, and he is the mirror of all the world; but take him at home, and put him upon things that are near him, I mean, that have respect to the things that concern his soul, and then you will find him the greatest fool that ever God made. But this must not be applied to the soul simply as it is God's creature, but to the soul sinful, as it has willingly apostatized from God, and so suffered itself to be darkened, and that with such thick and stupifying darkness, that it is bound up and cannot, it hath a napkin of sin bound so close before its eyes, that it is not able of itself to look to and after those things which should be its chiefest concern, and without which it will be most miserable for ever.

8. Further, as the soul is thus curious about arts and sciences, and about every excellent thing of this life, so it is capable of having to do with invisibles, with angels, good or bad, yea, with the highest and supreme Being, even with the holy God of heaven. I told you before that God sought the soul of man to have it for his companion; and now I tell you that the soul is capable of communion with him, when the darkness that sin hath spread over its face is removed. The soul is an intelligent power, it can be made to know and understand depths, and heights, and lengths, and breadths, in those high, sublime, and spiritual mysteries that only God can reveal and teach; yea, it is capable of diving unutterably into them. And herein is God, the God of glory, much delighted and pleased—to wit, that he hath made himself a creature that is capable of hearing, of knowing, and of understanding of his mind when opened and revealed to it. I think I may say, without offence to God or man, that one reason why God made the world was, that he might manifest himself, not only by, but to the works which he made; but (I speak with reverence) how could that be, if he did not also make some

of his creatures capable of apprehending of him in those most high mysteries and methods in which he purposed to reveal himself? But then, what are those creatures which he hath made (unto whom when these things are shewn) that are able to take them in and understand them, and so to improve them to God's glory, as he hath ordained and purposed they should, but souls? for none else in the visible world are capable of doing this but they. And hence it is that to them, and them only, he beginneth to reveal himself in this world. And hence it is that they, and they only, are gathered up to him where he is (for they are they that are called the spirits of just men made perfect, Heb. xii. 23); the spirit of a beast goeth downward to the earth, it is the spirit of a man that goes upwards to God that gave it (Eccles. iii. 21; xii. 7); for that, and that only, is capable of beholding and understanding the glorious visions of heaven; as Christ said, "Father, I will that those whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world," John, xvii. 24. And thus the greatness of the soul is manifest. True, the body is also gathered up into glory, but not simply for its own sake, or because that is capable of itself to know and understand the glories of its Maker; but that has been a companion with the soul in this world, has also been its house, its mantle, its cabinet and tabernacle here; it has also been it by which the soul hath acted, in which it hath wrought, and by which its excellent appearances have been manifested; and it shall also there be its co-partner, and sharer in its glory. Wherefore, as the body here did partake of the soul's excellencies, and was also conformed to its spiritual and regenerate principles, so it shall be hereafter a partaker of that glory with which the soul shall be filled, and also be made suitable by that glory to become a partaker and co-partner with it of the eternal excellences which heaven will put upon it. In this world it is a gracious soul (I speak now of the regenerate), and in that world it shall be a glorious one; in this world the

body was conformable to the soul as it was gracious, and in that world it shall be conformable to it as it is glorious ; conformable, I say, by partaking of that glory that then the soul shall partake of ; yea, it shall also have an additional glory to adorn, and make it yet the more capable of being serviceable to it and with it in its great acts before God in eternal glory.

O what great things are the souls of the sons of men !

9. But again, as the soul is thus capable of enjoying God in glory, and of prying into these mysteries that are in him, so it is capable with great profundity to dive into the mysterious depths of hell. Hell is a place and state utterly unknown to any in this visible world, excepting the souls of men ; nor shall any for ever be capable of understanding the miseries thereof, save souls and fallen angels. Now I think, as the joys of heaven stand not only in speculation, or in beholding of glory, but in a sensible enjoyment and unspeakable pleasure which these glories will yield to the soul (Psalm xv. 11), so the torments of hell will not stand in the present lashes and strokes which by the flames of eternal fire God will scourge the ungodly with ; but the torments of hell stand much, if not in the greatest part of them, in those deep thoughts and apprehensions which souls in the next world will have of the nature and occasions of sin, of God, and of separation from him ; of the eternity of those miseries, and of the utter impossibility of their help, ease, or deliverance for ever. O, damned souls will have thoughts that will clash with glory, clash with justice, clash with law, clash with itself, clash with hell, and with the everlastingness of misery ; but the point, the edge, and the poison of all these thoughts will still be galling, and dropping, and spewing out their stings into the sore, grieved, wounded, and fretted place, which is the conscience, though not the conscience only ; for I may say of the souls in hell, that they all over are but one wound, one sore. Miseries as well as mercies sharpen and make quick the apprehensions of the soul. Behold Spira in his

book, Cain in his guilt, and Saul with the witch of Endor, and you shall see men ripened, men enlarged and greatedened in their fancies, imaginations, and apprehensions, though not about God, and heaven, and glory, yet about their loss, their misery, and their woe, and their hells, Isa. xxxiii. 14; Psalm l. 3; Rev. xiv. 10; Mark, iii. 44, 46.

10. Nor doth their ability to bear (if it be proper to say they bear those dolours which there for ever they shall endure), a little demonstrate their greatness. Everlasting burning, devouring fire, perpetual pains, gnawing worms, utter darkness, and the ireful words, face, and strokes of divine and infinite justice will not, cannot make this soul extinct, as I said before. I think it is not so proper to say the soul that is damned for sin doth bear these things, as to say it doth ever sink under them; and therefore their place of torment is called the bottomless pit, because they are ever sinking, and shall never come there where they will find any stay. Yet they live under wrath, but yet only so as to be sensible of it, as to smart and be in perpetual anguish by reason of the intolerableness of their burden. But doth not their thus living, abiding, and retaining a being (or what you will call it), demonstrate the greatness and might of the soul? Alas! heaven and earth are short of this greatness, for these, though under less judgment by far, do fade and wax old like a moth-eaten garment, and in their time will vanish away to nothing, Heb. i.

Also we see how quickly the body, when the soul is under a fear of the rebukes of justice, how soon, I say, it wastes, moulders away, and crumbleth into the grave; but the soul is yet strong, and abides sensible to be dealt withal for sin by everlasting burnings.

11. The soul by God's ordinance (Heb. ix. 27), while this world lasts, has a time appointed it to forsake and leave the body to be turned again to the dust as it was, and this separation is made by death; therefore the body must cease for a time to have sense, or life, or motion; and a little thing brings it now into this state; but in the next

world the wicked shall partake of none of this ; for the body and the soul being at the resurrection rejoined, this death that once did rend them asunder is for ever overcome and extinct ; so that these two which lived in sin must for ever be yoked together in hell. Now there the soul being joined to the body, and death, which before did separate them, being utterly taken away, the soul retains not only its own being, but also continueth the body to be, and to suffer sensibly the pains of hell without those decays that it uses to sustain.

And the reason why this death shall then be taken away is, because justice in its bestowing its rewards for transgressions may not be interrupted (Matt. x. 28), but that body and soul, as they lived and acted in sin together, might be destroyed for sin in hell together (Luke, xii. 5) ; destroyed, I say, but with such a destruction which, though it is everlasting, will not put a period to their sensible suffering the vengeance of eternal fire, 2 Thess. i. 8, 9.

This death, therefore, though that also be the wages of sin, would now, were it suffered to continue, be a hindrance to the making known of the wrath of God, and also of the created power and might of the soul. 1. It would hinder the making known of the wrath of God, for it would take the body out of the way, and make it incapable of sensible suffering for sin, and so removing one of the objects of vengeance, the power of God's wrath would be so far undiscovered. 2. It would also hinder the manifestation of the power and might of the soul, which are discovered much by its abiding to retain its own being while the wrath of God is grappling with it, and more by its continuing to the body a sensible being with itself.

Death, therefore, must now be removed, that the soul may be made the object of wrath without molestation or interruption. That the soul, did I say ? yea, that soul and body both might be so. Death would now be a favour, though once the fruit of sin, and also the wages thereof, might it now be suffered to continue, because it would ease the soul of some of its burden ; for a tormented body can-

not but be a burden to a spirit, and so the wise man insinuates when he says, "The spirit of a man will sustain his infirmity;" that is, bear up under it, but yet so as that it feels it a burden. We see that, because of the sympathy that is between body and soul, how one is burdened if the other be grieved. A sick body is a burden to the soul, and a wounded spirit is a burden to the body; "a wounded spirit who can bear?" but death must not remove this burden, but the soul must have the body for a burden, and the body must have the soul for a burden, and both must have the wrath of God for a burden. Oh, therefore, here will be burden upon burden, and all upon the soul, for the soul will be the chief seat of this burden. But thus much to shew you the greatness of the soul.

III. I shall now come to the third thing which was propounded to be spoken to, and that is to shew you what we are to understand by losing of the soul, or what the loss of the soul is—"What shall a man give in exchange for his soul?"

First, The loss of the soul is a loss, in the nature of it, peculiar to itself. There is no such loss as to the nature of loss as is the loss of the soul, for that he that hath lost his soul has lost himself. In all other losses it is possible for a man to save himself, but he that loseth his soul loseth himself—"For what is a man advantaged, if he gain the whole world, and lose himself?" Luke, ix. 25. Wherefore, the loss of the soul is a loss that cannot be paralleled. He that loseth himself loseth his all, his lasting all, for himself is his all, his all in the most comprehensive sense. What mattereth it what a man gets, if by the getting thereof he loseth himself? Suppose a man goeth to the Indies for gold, and he loadeth his ship therewith, but at his return, that sea that carried him thither swallows him up—now what has he got? But this is but a lean similitude with reference to the matter in hand—to wit, to set forth the loss of the soul. Suppose a man that has been at the Indies for gold should at his return himself be taken by them of Algiers, and there made a slave of, and there

be hunger-bit, and beaten till his bones are broken, what has he got? what is he advantaged by his rich adventure? Perhaps you will say, he has got gold enough to obtain his ransom. Indeed this may be, and therefore no similitude can be found that can fully exemplify the matter, "for what shall a man give in exchange for his soul?" It is a loss that standeth by itself, there is not another like it, or unto which it may be compared; it is only like itself, it is singular, it is the chief of all losses, the highest, the greatest loss. "For what shall a man give in exchange for his soul?" A man may lose his wife, his children, his estate, his liberty, and his life, and have all made up again, and have all restored with advantage, and may therefore, notwithstanding all these losses, be far enough off from losing of himself (Luke, xiv. 25; Mark, viii. 35), for he may lose his life, and save it; yea, sometimes the only way to save that is to lose it; but when a man has lost himself, his soul, then all is gone to all intents and purposes. There is no word says, he that loses his soul shall save it; but, contrarywise, the text supposeth that a man has lost his soul, and then demands if any can answer it—"What shall a man give in exchange for his soul?" All, then, that he gains that loseth his soul is only this, he has gained a loss, he has purchased the loss of losses, he has nothing left him now but his loss, but the loss of himself, of his whole self. He that loseth his life for Christ shall save it, but he that loseth himself for sin, and for the world, shall lose himself to perfection of loss; he has lost himself, and there is the full point.

There are several things fall under this first head, upon which I would touch a little.

1. He that has lost his soul has lost himself. Now he that has lost himself is no more at his own disposal. While a man enjoys himself, he is at his own disposal. A single man, a free man, a rich man, a poor man, any man that enjoys himself, is at his own disposal. I speak after the manner of men. But he that has lost himself is not at his own disposal. He is, as I may say, now out of his own

hands ; he has lost himself, his soul-self, his ownself, his whole self by sin, and wrath and hell have found him ; he is therefore now no more at his own disposal, but at the disposal of justice, of wrath, and hell ; he is committed to prison, to hell-prison, there to abide, not at pleasure, not as long and as little time as he will, but the term appointed by his judge ; nor may he there choose his own affliction, neither for manner, measure, nor continuance. It is God that will spread the fire and brimstone under him, it is God that will pile up wrath upon him, and it is God himself that will blow the fire. “ And the breath of the Lord, like a stream of brimstone, doth kindle it,” Isaiah, xxx. 33. And thus it is manifest that he that has lost himself, his soul is no more at his own disposal, but at the disposal of them that find him.

2. Again, as he that has lost himself is not at his own disposal, so neither is he at liberty to dispose of what he has ; for the man that has lost himself has something yet of his own. The text implies that his soul is his when lost, yea, when that and his all, himself, is lost ; but as he cannot dispose of himself, so he cannot dispose of what he hath. Let me take leave to make out my meaning. If he that is lost, that has lost himself, has not, notwithstanding, something that in some sense may be called his own, then he that is lost has nothing. The man that is in hell has yet the powers, the senses, and passions of his soul ; for not he nor his soul must be thought to be stripped of these ; for then he would be lower than the brute ; but yet all these since he is there are by God improved against himself ; or, if you will, the point of this man’s sword is turned against his own heart, and made to pierce his own liver.

The soul by being in hell loseth nothing of its aptness to think, its quickness to pierce, to pry, and to understand ; nay, hell has ripened it in all these things ; but, I say, the soul with its improvements as to these, or anything else, is not in the hand of him that hath lost himself to manage for his own advantage, but in the hand, and in the power, and to be disposed as is thought meet by him into whose

revenging hand by sin he has delivered himself—to wit, in the hand of God. So, then, God now has the victory, and disposeth of all the powers, senses, and passions of the soul for the chastising of him that has lost himself. Now the understanding is only employed and improved in and about the apprehending of such things as will be like daggers at the heart—to wit, about justice, sin, hell, and eternity, to grieve and break the spirit of the damned; yea, to break, to wound, and to tear the soul in pieces. The depths of sin which the man has loved, the good nature of God whom the man has hated, the blessings of eternity which the soul has despised, shall now be understood by him more than ever, but yet so only as to increase grief and sorrow, by improving of the good and of the evil of the things understood, to the greater wounding of the spirit; wherefore now, every touch that the understanding shall give to the memory will be as a touch of a red-hot iron, or like a draught of scalding lead poured down the throat. The memory also letteth these things down upon the conscience with no less terror and perplexity. And now the fancy or imagination doth start and stare like a man by fears bereft of wits, and doth exercise itself, or rather is exercised by the hand of revenging justice, so about the breadth and depth of present and future punishments, as to lay the soul as on a burning rack. Now also the judgment, as with a mighty maul, driveth down the soul in the sense and pangs of everlasting misery into that pit that has no bottom; yea, it turneth again, and, as with a hammer, it rivetteth every fearful thought and apprehension of the soul so fast that it can never be loosed again for ever and ever. Alas! now the conscience can sleep, be dull, be misled, or flatter no longer: no, it must now cry out; understanding will make it, memory will make it, fancy or imagination will make it. Now, I say, it will cry out of sin, of justice, and of the terribleness of the punishment that hath swallowed him up that has lost himself. Here will be no forgetfulness; yet nothing shall be thought on but that which will wound and kill; here will be no time, cause, or means for diver-

sion ; all will stick and gnaw like a viper. Now the memory will go out to where sin was heretofore committed, it will also go out to the word that did forbid it. The understanding also, and the judgment too, will now consider of the pretended necessity that the man had to break the commandments of God, and of the seasonableness of the cautions and of the convictions which were given him to forbear, by all which more load will be laid upon him that has lost himself ; for here all the powers, senses, and passions of the soul must be made self-burners, self-tormenters, self-executioners by the just judgment of God ; also all that the will shall do in this place shall be but to wish for ease, but the wish shall only be such as shall only seem to lift up, for the cable-ropes of despair shall with violence pull him down again. The will indeed will wish for ease, and so will the mind, &c., but all these wishers will by wishing arrive to no more advantage but to make despair, which is the most twinging stripe of hell, to cut yet deeper into the whole soul of him that has lost himself ; wherefore, after all that can be wished for, they return again to their burning chair, where they sit and bewail their misery. Thus will all the powers, senses, and passions of the soul of him that has lost himself be out of his own power to dispose of for his advantage, and will be only in the hand and under the management of the revenging justice of God. And herein will that state of the damned be worse than it is now with the fallen angels ; for though the fallen angels are now cast down to hell, in chains, and sure in themselves at last to partake of eternal judgment, yet at present (*Job*, i. 7 ; ii. 2) they are not so bound up as the damned sinners shall be ; for notwithstanding their chains, and their being the prisoners of the horrible hells, yet they have a kind of liberty granted them, and that liberty will last till the time appointed, to tempt, to plot, to contrive, and invent their mischiefs against the Son of God and his. And though Satan knows that this at last will work for his future condemnation, yet at present he finds it some diversion to his trembling mind, and ob-

tains, through his so busily employing of himself against the gospel and its professors, something to sport and refresh himself withal; yea, and doth procure to himself some small crumbs of minutes of forgetfulness of his own present misery, and of the judgment that is yet to pass upon him; but this privilege will then be denied to him that has lost himself; there will be no cause nor matter for diversion; there it will, as in the old world, rain day and night fire and brimstone from the Lord out of heaven upon them, (Rev. xiv. 10, 11); misery is fixed; the worm will be always sucking at, and gnawing of, their soul; also, as I have said afore, all the powers, senses, and passions of the soul will throw their darts inwards, yea, of God will be made to do it, to the utter, unspeakable, and endless torment of him that has lost himself. Again,

3. All therefore that he that has lost himself can do is, to sit down by the loss. Do I say, he can do this?—oh! if that could be, it would be to such a mercy; I must therefore here correct myself,—that he cannot do, for to sit down by the loss implies a patient enduring; but there will be no such grace as patience in hell with him that has lost himself; here will also want a bottom for patience—to wit, the providence of God; for a providence of God, though never so dismal, is a bottom for patience to the afflicted; but men go not to hell by providence, but by sin. Now sin being the cause, other effects are wrought; for they that go to hell, and that there miserably perish, shall never say it was God by his providence that brought them thither, and so shall not have that on which to lean and stay themselves.

They shall justify God, and lay the fault upon themselves, concluding that it was sin with which their souls did voluntarily work; yea, which their souls did suck in as sweet milk, that is the cause of this their torment. Now this will work after another manner, and will produce quite another thing than patience, or a patient enduring of their torment; for their seeing that they are not only lost, but have lost themselves, and that against the ordinary means

that of God was provided to prevent that loss ; yea, when they shall see what a base thing sin is, how that it is the very worst of things, and that which also makes all things bad, and that for the sake of that they have lost themselves, this will make them fret, and gnash, and gnaw with anger themselves ; this will set all the passions of the soul, save love (for that I think will be stark dead), all in a rage, all in a self-tormenting fire. You know there is nothing that will sooner put a man into, and manage his rage against himself than will a full conviction in his conscience that by his own only folly, and that against caution, and counsel, and reason to the contrary, he hath brought himself into extreme distress and misery. But how much more will it make this fire burn when he shall see all this is come upon him for a toy, for a bauble, for a thing that is worse than nothing.

Why, this is the case with him that has lost himself ; and therefore he cannot sit down by the loss, cannot be at quiet under the sense of his loss. For sharply and wonderful piercingly, considering the loss of himself, and the cause thereof, which is sin, he falls to a tearing of himself in pieces with thoughts as hot as the coals of juniper, and to a gnashing upon himself for this ; also the divine wisdom and justice of God helpeth on this self-tormenter in his self-tormenting work, by holding the justice of the law against which he has offended, and the unreasonableness of such offence, continually before his face. For if to an enlightened man who is in the door of hope the sight of all past evil practices will work in him vexation of spirit to see what a fool he was (Eccl. i. 14) ; how can it but be to them that go to hell a vexation only to understand the report, the report that God did give them of sin, of his grace, of hell, and of everlasting damnation (Isa. xxviii. 19), and yet that they should be such fools to go thither. But to pursue this head no further, I will come now to the next thing.

Secondly, As the loss of the soul is, in the nature of the loss, a loss peculiar to itself, so the loss of the soul is a double loss ; it is, I say, a loss that is double, a loss both by

man and God ; man has lost it, and by that loss has lost himself ; God has lost it, and by that loss it is cast away. And to make this a little plainer unto you, I suppose it will be readily granted that men do lose their souls. But now how doth God lose it ? The soul is God's as well as man's (Jer. xxxviii. 16 ; Ezek. xviii. 4) ; man's, because it is of himself ; God's, because it is his creature ; God has made us this soul, and hence it is that all souls are his.

Now the loss of the soul doth not only stand in the sin of man, but in the justice of God. Hence he says, "What is a man advantaged, if he gain the whole world, and lose himself, or be cast away," Luke, ix. 25. Now this last clause, "or be cast away," is not spoken to shew what he that has lost his soul has done (though a man may also be said to cast away himself), but to shew what God will do to those that have lost themselves, what God will add to that loss. God will not cast away a righteous man, but God will cast away the wicked (Job, viii. 20 ; Matt. xiii. 48), such a wicked one as by the text is under our consideration. This, then, is that which God will add, and so make the sad state of them that lose themselves double. The man for sin has lost himself, and God by justice will cast him away ; according to that of Abigail to David. "The soul of my Lord," said she, "shall be bound in the bundle of life with the Lord thy God ; and the souls of thine enemies, them shall he sling out, as out of the midst of a sling," 1 Sam. xxv. 29. So that here is God's hand as well as man's ; man's by sin, and God's by justice. "God shall cast them away ;" wherefore in the text above mentioned he doth not say, "or cast away himself," as meaning the act of the man whose soul is lost ; but, "or be cast away," supposing a second person joining with the man himself in the making up of the greatness of the loss of the soul—to wit, God himself, who will verily cast away that man who has lost himself. God shall cast them away—that is, exclude them from his favour or protection, and deliver them up to the due reward of their deeds ! He shall shut them out of his heaven, and deliver them up to their hell ; he shall deny them

a share in his glory, and shall leave them to their own shame; he shall deny them a portion in his peace, and shall deliver them up to the torments of the devil, and of their own guilty consciences; he shall cast them out of his affection, pity, and compassion, and shall leave them to the flames that they by sin have kindled, and to the worm, or biting cockatrice, that they themselves have hatched, nursed, and nourished in their bosoms. And this will make their loss double, and so a loss that is loss to the uttermost, a loss above every loss. A man may cast away himself, and not be cast away of God; a man may be cast away by others, and not be cast away of God; yea, what way soever a man be cast away, if he be not cast away for sin, he is safe, he is yet sound, and in a sure hand. But for a man so to lose himself as by that loss to provoke God to cast him away too, this is fearful.

The casting away, then, mentioned in Luke is a casting away by the hand of God, by the revenging hand of God; and it supposeth two things—

1. God's abhorrence of such a soul.

2. God's just repaying of it for its wickedness by way of retaliation.

1. It supposeth God's abhorrence of the soul. That which we abhor, that we cast from us, and put out of our favour and respect with disdain, and a loathing thereof. So when God teacheth Israel to loath and abhor their idols, he bids them "to cast away their very covering as a stinking and menstruous cloth, and to say unto it, Get you hence," Isa. xxx. 22. "He shall gather the good into vessels, and cast the bad away," Matt. xiii. 48; xxv. 41. Cast them out of my presence. Well, but whither must they go? The answer is, Into hell, into utter darkness, into the fire that is prepared for the devil and his angels. Wherefore, to be cast away of God, it sheweth unto us God's abhorrence of such souls, and how vile and loathsome such are in his divine eyes. And the similitude of Abigail's sling, mentioned before, doth yet further shew us the greatness of this abhorrence—"The souls of thine enemies," said she, "God

shall sling out as out of the middle of a sling." When a man casts a stone away with a sling, then he casteth it furthest from him, for with a sling he can cast a stone further than by his hand. "And he," saith the text, "shall cast them away as with a sling." But that is not all, neither; for it is not only said that he shall sling away their souls, but that he shall sling them away as "out of the middle of a sling." When a stone is placed to be cast away just in the middle of a sling, then doth the slinger cast it furthest of all. Now God is the slinger, abhorrence is his sling, the lost soul is the stone, and it is placed in the very middle of the sling, and is from thence cast away. And therefore it is said again that "such shall go into utter, outer darkness"—that is, furthest off of all. This, therefore, shews us how God abhors that man that for sin has lost himself. And well he may; for such an one has not only polluted and defiled himself with sin (and that is the most offensive thing to God under heaven), but he has abused the handiwork of God. The soul, as I said before, is the workmanship of God, yea, the top-piecé that he hath made in all the visible world; also he made it for to be delighted with it, and to admit it into communion with himself. Now for man thus to abuse God; for a man to take his soul, which is God's, and prostrate it to sin, to the world, to the devil, and every beastly lust, flat against the command of God, and notwithstanding the soul was also his, this is horrible, and calls aloud upon that God whose soul this is to abhor, and to shew, by all means possible, his abhorrence of such an one.

2. As this casting of them away supposeth God's abhorrence of them, so it supposeth God's just repaying of them for their wickedness by way of retaliation.

God all the time of the exercise of his long-suffering and forbearance towards them did call upon them, wait upon them, send after them by his messengers, to turn them from their evil ways; but "they despised at, they mocked, the messengers of the Lord," Hosea, xi. 2. "Also they shut their eyes, and would not see; they stopped their ears, and

would not understand ; and did harden themselves against the beseeching of their God," Rev. x. 21 ; Job, xxi. 14, 15 ; Mal. iii. 14. Yea, all that day long he did stretch out his hand towards them, but they chose to be a rebellious and gainsaying people ; yea, they said unto God, depart from us ; and what is the Almighty that we should pray unto him ?

And of all these things God takes notice, writes them down, and seals them up for the time to come, and will bring them out, and spread them before them, saying, I have called, and you have refused ; I have stretched out mine hand, and no man regarded ; I have exercised patience, and gentleness, and long-suffering towards you, and in all that time you despised me, and cast me behind your back ; and now the time, and the exercise of my patience, when I waited upon you, and suffered your manners, and did bear your contempts and scorns, is at an end ; wherefore I will now arise, and come forth to the judgment that I have appointed.

But, Lord, saith the sinner, we turn now.

But now, saith God, turning is out of season ; the day of my patience is ended.

But, Lord, says the sinner, behold our cries.

But you did not, says God, behold nor regard my cries.

But, Lord, saith the sinner, let our beseeching find place in thy compassions.

But, saith God, I also beseeched, and I was not heard.

But, Lord, says the sinner, our sins lie hard upon us.

But I offered you pardon when time was, says God, and then you did utterly reject it.

But, Lord, says the sinner, let us therefore have it now.

But now the door is shut, saith God.

And what then ? Why, then, by way of retaliation, God will serve them as they have served him ; and so the winding up of the whole will be this—they shall have like for like. Time was when they would have none of him, and now will God have none of them. Time was when they cast God behind their back and now he will cast away their soul

Time was when they would not heed his calls, and now he will not heed their cries. Time was "when they abhorred him, and now his soul also loatheth them," Zech. xi. 8. This is now by way of retaliation—like for like, scorn for scorn, repulse for repulse, contempt for contempt; according to that which is written, "Therefore it came to pass, that as I cried, and they would not hear; so they cried, and I would not hear, saith the Lord," Zech. vii. 11–13. And thus I have also shewed you that the loss of the soul is double—it is lost by man, lost by God.

But oh! who thinks of this? who, I say, that now makes light of God, of his word, his servants and ways, once dreams of such retaliation, though God to warn them hath even, in the day of his patience, threatened to do it in the day of his wrath, saying, "Because I called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh like a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me." I will do unto them as they have done unto me; and what unrighteousness is in all this? But,

Thirdly, As the loss of the soul is a loss peculiar to itself, and a loss double, so, in the third place, it is a loss most fearful, because it is a loss attended with the most heavy curse of God. This is manifest both in the giving of the rule of life, and also in, and at the time of execution for, the breach of that rule. It is manifest at the giving of the rule—"Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen," Deut. xxvii. 26; Gal. iii. 10. It is also manifest that it shall be so at the time of execution—"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," Matt. xxv. 41. What this curse is, none do know so well as God that giveth it, and as the fallen angels, and the spirits

of damned men that are now shut up in the prison of hell, and bear it. But certainly it is the chief and highest of all kinds of curses. To be cursed in the basket and in the store, in the womb and in the barn, in my cattle and in my body, are but fleabittings to this, though they are also insupportable in themselves; only in general it may be described thus. But to touch upon this curse, it lieth in a deprivation of all good, and in a being swallowed up of all the most fearful miseries that a holy, and just, and eternal God can righteously inflict, or lay upon the soul of a sinful man. Now let reason here come in and exercise itself in the most exquisite manner; yea, let him now count up all, and all manner of curses and torments that a reasonable and an immortal soul is or can be made capable of, and able to suffer under, and when he has done, he shall come infinitely short of this great anathema, this master-curse which God has reserved amongst his treasures, and intends to bring out in that day of battle and war, which he purposeth to make upon damned souls in that day. And this God will do, partly as a retaliation, as the former, and partly by way of revenge. 1. By way of retaliation: "As he loved cursing, so let it come unto him; as he delighted not in blessing, so let it be far from him." Again, "As he clothed himself with cursing like as with a garment, so let it come into his bowels like water, and like oil into his bones; let it be unto him as a garment which covereth him, and for a girdle wherewith he is girded continually," Ps. cix. 17-20. "Let this," saith Christ, "be the reward of mine adversaries from the Lord," &c. 2. As this curse comes by way of retaliation, so it cometh by way of revenge. God will right the wrongs that sinners have done him, will repay vengeance for the despite and reproach wherewith they have affronted him, and will revenge the quarrel of his covenant. And the beginning of revenges are terrible; what, then, will the whole execution be, when he shall come in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of Jesus Christ? And therefore this curse is executed in wrath, in jealousy, in anger

in fury ; yea, the heavens and the earth shall be burned up with the fire of that jealousy in which the great God will come, when he cometh to curse the souls of sinners, and when he cometh to defy the ungodly, Deut. xxxiii. 41, 42.

It is little thought of, but the manner of the coming of God to judge the world declares what the souls of impenitent sinners must look for then. It is common among men, when we see the form of a man's countenance changed, when we see fire sparkle out of his eyes, when we read rage and fury in every cast of his face, even before he says aught, or doth aught either, to conclude that some fearful thing is now to be done, Dan. iii. 19, 23. Why, it is said of Christ when he cometh to judgment, that the heavens and the earth fly away (as not being able to endure his looks), that his angels are clad in flaming fire, and that the elements melt with fervent heat, and all this is, that the perdition of ungodly men might be completed, from the presence of the Lord, in the heat of his anger, from the glory of his power, Rev. xx. 11, 12 ; 2 Pet. iii. 7 ; 2 Thess. i. 8, 9. Therefore God will now be revenged, and so ease himself of his enemies, when he shall cause curses like millstones to fall as thick as hail on the hairy scalp of such an one as goeth on still in his trespasses, Psalm lxviii. 21. But,

Fourthly, As the loss of the soul is a loss peculiar to itself, a loss double, and a loss most fearful, so it is a loss everlasting. The soul that is lost is never to be found again, never to be recovered again, never to be redeemed again. Its banishment from God is everlasting : the fire in which it burns, and by which it must be tormented, is a fire that is ever, everlasting fire, everlasting burnings ; the adder, the snake, the stinging-worm, dieth not, nor is the fire quenched ; and this is a fearful thing. A man may endure to touch the fire with a short touch, and away ; but to dwell with everlasting burnings, that is fearful. Oh, then, what is dwelling with them, and in them, for ever and ever ! We used to say, light burdens far carried are heavy ; what then will it be to bear that burden, that guilt, that the law and the justice and wrath of God, will lay upon the lost

soul for ever ? Now tell the stars, now tell the drops of the sea, and now tell the blades of grass that are spread upon the face of all the earth, if thou canst ; and yet sooner mayst thou do this than count the thousands of millions of thousands of years that a damned soul shall lie in hell. Suppose every star that is now in the firmament was to burn (by himself one by one) a thousand years a-piece, would it not be a long while before the last of them was burned out ? and yet sooner might that be done than the damned soul be at the end of punishment.

There are three things couched under this last head that will fill up the punishment of a sinner.

The first is, that it is everlasting.

The second is, that therefore it will be impossible for the souls in hell ever to say, Now we are got half way through our sorrows.

The third is, and yet every moment they shall endure eternal punishment.

The first I have touched upon already, and therefore shall not enlarge, only I would ask the wanton or unthinking sinner whether twenty, or thirty, or forty years of the deceitful pleasures of sin is so rich a prize as that a man may well venture the ruins that everlasting burnings will make upon his soul for the obtaining of them, and living a few moments in them. Sinner, consider this before I go any further, or before thou readest one line more. If thou hast a soul, it concerns thee ; if there be a hell, it concerns thee ; and if there be a God that can and will punish the soul for sin everlastingly in hell, it concerns thee ; because,

In the second place, it will be impossible for the damned soul ever to say, I am now got half way through my sorrows. That which has no end has no middle. Sinner, make a round circle, or ring, upon the ground, of what bigness thou wilt ; this done, go thy way upon that circle, or ring, until thou comest to the end thereof ; but that, sayest thou, I can never do, because it has no end ; I answer, but thou mayst as soon do that as wade half-way through the lake of fire that is prepared for impenitent souls. Sinner,

what wilt thou take to make a mountain of sand that will reach as high as the sun is at noon? I know thou wilt not be engaged in such a work, because it is impossible thou shouldst ever perform it. But I dare say the task is greater when the sinner has let out himself to sin for a servant, because the wages is everlasting burnings. I know thou mayst perform thy service, but the wages, the judgment, the punishment is so endless, that thou, when thou hast been in it more millions of years than can be numbered, art not, nor ever yet shall be, able to say, I am half-way through it. And yet,

3. That soul shall partake every moment of that punishment that is eternal. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire, Jude, 7.

1. They shall endure eternal punishment in the nature of punishment. There is no punishment here wherewith one man can chastise another that can deserve a greater title than that of transient or temporary punishment; but the punishment there is eternal, even in every stripe that is given, and in every moment that it grappleth with the soul, even every twinge, every gripe, and every stroke that justice inflicteth, leaveth anguish that in the nature of punishment is eternal behind it. It is eternal, because it comes from God, and lasts for ever and ever. The justice that inflicts it has not a beginning, and it is this justice in the operations of it that is always dealing with the soul.

2. All the workings of the soul under this punishment are such as cause in its sufferings to endure that which is eternal. It can have no thought of the end of punishment, but it is presently recalled by the decreed gulf that bindeth it under perpetual punishment. The great fixed gulf, it knows, will keep it in its present place, and not suffer it to go to heaven (Luke xvi. 26); and now there is no other place but heaven or hell to be in, for then the earth, and the works that are therein, will be burned up. Read the

text, "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also, and the works that are therein, shall be burnt up," 2 Pet. iii. 10. If, then, there will be no third place, it standeth in their minds, as well as in God's decree, that their punishments will be eternal; so then, sorrows, anguish, tribulation, grief, woe, and pain, will in every moment of its abiding upon the soul, not only flow from thoughts of what has been, and what is, but also from what will be, and that for ever and ever. Thus every thought that is truly grounded in the cause and nature of their state will roll, toss, and tumble them up and down in the cogitations and fearful apprehensions of the lastingness of their damnation. For I say, their minds, their memories, their understandings, and consciences will all, and always be swallowed up with "for ever;" yea, they themselves will by the means of these things be their own tormentors for ever.

3. There will not be spaces, as days, months, years, and the like, as now, though we make bold so to speak (the better to present our thoughts to each other's capacities), for then there shall be time no longer; also day and night shall then be come to an end.—"He hath compassed the waters with bounds, until the day and night come to an end" (Job, xxvi. 10), until the end of light with darkness. Now when time, and day and night are come to an end, then there comes in eternity, as there was before the day and night, or time, were created; and when this is come, punishment nor glory must none of them be measured by days, or months, or years, but by eternity itself. Nor shall those concerned either in misery or glory reckon of their now new state as they used to reckon of things in this world; but they shall be suited in their capacities, in their understandings and apprehensions, to judge and count of their condition according as will best stand with their state in eternity.

Could we but come to an understanding of things done

in heaven and hell as we understand how things are done in this world, we should be strangely amazed to see how the change of places and of conditions has made a change in the understandings of men, and in the manner of their enjoyment of things. But this we must let alone till the next world, and until our launching into it, and then, whether we be of the right or left hand ones, we shall well know the state and condition of both kingdoms. In the meantime, let us addict ourselves to the belief of the Scriptures of truth, for therein is revealed the way to that of eternal life, and how to escape the damnation of the soul, Matt. xxv. 33. But thus much for the loss of the soul, unto which let me add, for a conclusion, these verses following :—

These cry, alas! but all in vain ;
 They stick fast in the mire ;
 They would be rid of present pain,
 Yet set themselves on fire.

Darkness is their perplexity,
 Yet do they hate the light ;
 They always see their misery,
 Yet are themselves all night.

They are all dead, yet live they do,
 Yet neither live nor die ;
 They die to weal, and live to woe—
 This is their misery.

Now will confusion so possess
 These monuments of ire,
 And so confound them with distress,
 And trouble their desire,

That what to think, or what to do,
 Or where to lay their head,
 They know not : 'tis the damned's woe
 To live, and yet be dead.

These castaways would fain have life,
 But know they never shall ;
 They would forget their dreadful plight,
 But that sticks fast 'st of all.

God, Christ, and heaven, they know are best,
 Yet dare not on them think ;
 They know the saints enjoy their rest,
 While they their tears do drink.

IV. And now I am come to the fourth thing—that is, to shew you the cause of the loss of the soul. That men have souls,—that souls are great things,—that souls may be lost, this I have shewed you already ; wherefore I now proceed to shew you the cause of this loss. The cause is laid down in the 18th chapter of Ezekiel in these words :—“ Behold, all souls,” says God, “ are mine ; as the soul of the father, so also the soul of the son is mine : the soul that sinneth, it shall die.” It is sin, then, or sinning against God, that is the cause of dying—of damning in hell-fire—for that must be meant by dying ; otherwise, to die, according to our ordinary acceptation of the notion, the soul is not capable of, it being indeed immortal, as hath been afore asserted. So, then, the soul that sinneth—that is, and persevering in the same—that soul shall die, be cast away, or damned. Yea, to ascertain [assure] us of the undoubted truth of this, the Holy Ghost doth repeat it again, and that in this very chapter, saying, “ The soul that sinneth, it shall die,” verse 20.

Now, the soul may divers ways be said to sin against God ; as,

1. In its receiving of sin into its bosom, and in its retaining and entertaining of it there. Sin must first be received before it can act in, or be acted by, the soul. Our first parents first received in the suggestion or motion, and then acted it. Now it is not here to be disputed when sin was received by the soul, so much as whether ever the soul received sin ; for if the soul has indeed received sin into itself, then it has sinned, and by doing so has made itself an object of the wrath of God, and a firebrand of hell. I say, I will not here dispute when sin was received by the soul, but it is apparent enough that it received it betimes, because in old time every child that was brought unto the Lord was to be redeemed, and that at a month old (Exod. xiii. 13 ; xxxiv. 20), which to be sure was very early, and implied that then, even then, the soul in God’s judgment stood before him as defiled and polluted with sin. But although I said I will not dispute at what time the soul may be said to receive sin, yet it is evident that it was precedent

to the redemption made mention of just before, and so before the person redeemed had attained to the age of a month ; and that God might, in the language of Moses, give us to see cause of the necessity of this redemption, he first distinguisheth, and saith, "The firstling of a cow, or the firstling of a sheep, or the firstling of a goat," did not need this redemption, for they were clean, or holy. But the firstborn of men, who was taken in lieu of the rest of the children, and the "firstling of unclean beasts, thou shalt surely redeem," saith he. But why was the firstborn of men coupled with unclean beasts but because they were both unclean. But how ? I answer, the beast was unclean by God's ordination, but the other was unclean by sin. Now, then, it will be demanded, how a soul, before it was a month old, could receive sin to the making of itself unclean ? I answer, there are two ways of receiving, one active, the other passive. This last is the way by which the soul at first receiveth sin, and by so receiving, becometh culpable, because polluted and defiled by it. And this passive way of receiving is often mentioned in scripture, Exodus, xxvii. 3 ; 2 Chron. iv. 5 ; Matt. xiii. 20-23. Thus the pans received the ashes ; thus the molten sea received three thousand baths ; thus the ground receiveth the seed ; and this receiving is like that of the wool which receiveth the dye, either black, white, or red ; and as the fire that receiveth the water till it be all quenched therewith ; or as the water receiveth such stinking and poisonous matter into it, as for the sake of it, it is poured out and spilled upon the ground. "But whence should the soul thus receive sin ?" (Psalm li.) I answer, from the body, while it is in the mother's belly ; the body comes from polluted man, and therefore is polluted—"Who can bring a clean thing out of an unclean ?" Job, xiv. 4. The soul comes from God's hand, and therefore as so is pure and clean ; but being put into this body, it is tainted, polluted, and defiled with the taint, stench, and filth of sin ; nor can this stench and filth be by man purged out, when once from the body got into the soul ; sooner may the blackamoor change his skin, or

the leopard his spots, than the soul, were it willing, might purge itself of this pollution. "Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God."

2. But as I said, the soul has not only received sin, but retains it, holds it, and shews no kind of resistance. It is enough that the soul is polluted and defiled, for that is sufficient to provoke God to cast it away; for which of you would take a cloth annoyed with stinking, ulcerous sores, to wipe your mouth withal, or to thrust it into your bosoms? and the soul is polluted with far worse pollution than any such can be. But this is not all; it retains sin as the wool retains the dye, or as the infected water receives the stench or poisonous scent; I say, it retains it willingly; for all the power of the soul is not only captivated by a seizure of sin upon the soul, but it willingly, heartily, unanimously, universally falleth in with the natural filth and pollution that are in sin, to the estranging of itself from God, and an obtaining of an intimacy and compliance with the devil.

Now this being the state and condition of the soul from the belly, yea, from before it sees the light of this world, what can be concluded but that God is offended with it! For how can it otherwise be, since there is holiness and justice in God? Hence those that are born of a woman, whose original is by carnal conception with man, are said to be as serpents as soon as born. "The wicked (and all at first are so) go astray as soon as they are born, speaking lies. Their poison is the poison of a serpent; they are like the deaf adder that stoppeth his ear." They go astray from the belly; but that they would not do if aught of the powers of their soul were unpolluted. "But their poison is the poison of a serpent." Their poison—what is that? Their pollution, their original pollution, that is as the poison of a serpent—to wit, not only deadly, for so poison is, but also hereditary. It comes from the old one, from the sire and dam; yea, it is also now become connatural to and with them, and is of the same date with the child

as born into the world. The serpent has not her poison, in the original of it, either from imitation or from other infective things abroad, though it may by such things be helped forward and increased, but she brings it with her in her bowels, in her nature, and it is to her as suitable to her present condition as is that which is most sweet and wholesome to other of the creatures. So, then, every soul comes into the world as poisoned with sin; nay, as such which have poison connatural to them; for it has not only received sin as the wool has received the dye, but it retaineth it. The infection is got so deep, it has taken the black so effectually, that the fire, the very fire of hell can never purge the soul therefrom.

And that the soul has received this infection thus early, and that it retains it so surely, is not only signified by children coming into the world besmeared in their mother's blood, and by the firstborn's being redeemed at a month old, but also by the first inclinations and actions of children when they are so come into the world, Ezek. xvi. Who sees not that lying, pride, disobedience to parents, and hypocrisy, do put forth themselves in children before they know that they do either well or ill in so doing, or before they are capable to learn either of these arts by imitation, or seeing understandingly the same things done first by others? He that sees not that they do it naturally from a principle, from an inherent principle, is either blinded, and has retained his darkness by the same sin as they, or has suffered himself to be swayed by a delusion from him who at first infused this spawn of sin into man's nature.

Nor doth the averseness of children to morality a little demonstrate what has been said; for as it would make a serpent sick should one give it a strong antidote against his poison, so then are children, and never more than then, disturbed in their minds, when a strict hand and a stiff rein by moral discipline is maintained over and upon them. True, sometimes restraining grace corrects them, but that is not of themselves; but more oft hypocrisy is the great and first moving wheel to all their seeming compliances

with admonitions, which indulgent parents are apt to overlook, yea, and sometimes, through unadvisedness, to commit for the principles of grace. I speak now of that which comes before conversion.

But as I said before, I would not now dispute, only I have thought good thus to urge these things to make my assertion manifest, and to shew what is the cause of the damnation of the soul.

3. Again ; as the soul receives sin, and retains it, so it also doth entertain it—that is, countenance, smile upon, and like its complexion and nature well. A man may detain—that is, hold fast—a thing which yet he doth not regard ; but when he entertains, then he countenances, likes, and delights in the company. Sin, then, is first received by the soul, as has been afore explained, and by that reception is polluted and defiled. This makes it hateful in the eyes of justice ; it is now polluted. Then, secondly, this sin is not only received, but retained—that is, it sticks so fast, abides so fixedly in the soul, that it cannot be gotten out ; this is the cause of the continuation of abhorrence ; for if God abhors because there is a being of sin there, it must needs be that he should continue to abhor, since sin continues to have a being there. But then, in the third place, sin is not only received, detained, but entertained by the now defiled and polluted soul ; wherefore this must needs be a cause of the continuance of anger, and that with aggravation. When I say, entertained, I do not mean as men entertain their enemies, with small and great shot, but as they entertain those whom they like, and those that are got into their affections.

And therefore the wrath of God must certainly be let out upon the soul, to the everlasting damnation of it.

Now that the soul doth thus entertain sin is manifest by these several particulars—

1. It hath admitted it with complacence and delight into every chamber of the soul ; I mean, it has been delightfully admitted to an entertainment by all the powers or faculties of the soul. The soul hath chosen it rather than God ; it

also, at God's command, refuseth to let it go; yea, it chooseth that doctrine, and loveth it best (since it must have a doctrine), that has most of sin and baseness in it, Isa. lxxv. 12; lxxvi. 3. "They say to the seers, See not; to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits," Isa. xxx. 10.

These are signs that the soul with liking hath entertained sin; and if there be at any time, as indeed there is, a warrant issued out from the mouth of God to apprehend, to condemn, and mortify sin, why then,

2. These shifts the souls of sinners do presently make for the saving of sin from those things that by the world men are commanded to do unto it—

1. They will, if possible, hide it, and not suffer it to be discovered, Prov. xxviii. 13; Job, xx. 12, 13. "He that hideth his sins shall not prosper." And again, they hide it, and refuse to let it go. This is an evident sign that the soul has a favour for sin, and that with liking it, entertains it.

2. As it will hide it, so it will excuse it, and plead that this and that piece of wickedness is no such evil thing; men need not be so nice, and make such a pother about it, calling those that cry out so hotly against it, men more nice than wise. Hence the prophets of old used to be called madmen, and the world would reply against their doctrine, "Wherein have we been so wearisome to God, and what have we spoken so much against him?" Mal. i. 6, 7.

3. As the soul will do this, so to save sin it will cover it with names of virtue, either moral or civil; and of this God greatly complains, yea, breaks out into anger for this, saying, "Woe to them that call evil good, and good evil; that put darkness for light, and light for darkness; and put bitter for sweet, and sweet for bitter," Isa. v. 20.

4. If convictions and discovery of sin be so strong and so plain that the soul cannot deny but that it is sin, and that God is offended therewith, then it will give flattering promises to God that it will indeed put it away, but yet it will prefix a time that shall be long first, if it also then at all

performs it, saying, Yet a little sleep, yet a little slumber, yet a little folding of sin in mine arms, till I am older, till I am richer, till I have had more of the sweetness and the delights of sin. Thus, "their soul delighteth in their abominations," Isa. lxvi. 3.

5. If God yet pursues, and will see whether this promise of putting sin out of doors shall be fulfilled by the soul, why then it will be partial in God's law ; it will put away some, and keep some ; put away the grossest, and keep the finest ; put away those that can best be spared, and keep the most profitable for a help at a pinch, Mal. ii. 9.

6. Yea, if all sin must be abandoned, or the soul shall have no rest, why then the soul and sin will part (with such a parting as it is), even as Phaltiel parted with David's wife, with an ill-will and a sorrowful mind ; or as Orpha left her mother, with a kiss, 2 Sam. iii. 16 ; Ruth, i. 14.

7. And if at any time they can, or shall, meet with each other again, and nobody never the wiser, oh, what courting will be betwixt sin and the soul. And this is called doing of things in the dark, Ezek. viii. 12.

By all these, and many more things that might be instanced, it is manifest that sin has a friendly entertainment by the soul, and that therefore the soul is guilty of damnation ; for what do all these things argue but that God, his word, his ways and graces, are out of favour with the soul, and that sin and Satan are its only pleasant companions. But,

Secondly, That I may yet shew you what a great thing sin is with the soul that is to be damned, I will shew how sin by the help of the soul is managed from the motion of sin, even till it comes to the very act ; for sin cannot come to an act without the help of the soul. The body doth little here, as I shall further shew you anon.

There is then a motion of sin presented to the soul (and whether presented by sin itself, or the devil, we will not at this time dispute ;) motions of sin, and motions to sin there are, and always the end of the motions of sin are to prevail with the soul to help that motion into an act. But, I say,

there is a motion to sin moved to the soul, or, as James calls it, a conception. Now behold how the soul deals with this motion in order to the finishing of sin, that death might follow, Rom. vii. 5.

1. This motion is taken notice of by the soul, but is not resisted nor striven against, only the soul lifts up its eyes upon it, and sees that there is present a motion to sin, a motion of sin presented to the soul, that the soul might midwife it from the conception into the world.

2. Well, notice being taken that a motion to sin is present, what follows but that the fancy or imagination of the soul taketh it home to it, and doth not only look upon it and behold it more narrowly, but begins to trick and trim up the sin to the pleasing of itself and of all the powers of the soul. That this is true is evident, because God findeth fault with the imagination as with that which lendeth to sin the first hand, and that giveth to it the first lift towards its being helped forward to act. "And God saw that the wickedness of man was great in the earth" (Gen. vi. 5, 12, 13); that is, many abominable actions were done; for all flesh had corrupted God's way upon the earth. But how came this to be so? Why, every imagination of the thoughts, or of the motions that were in the heart to sin, was evil, only evil, and that continually. The imagination of the thoughts was evil—that is, such as tended not to deaden or stifle, but such as tended to animate and forward the motions or thoughts of sin into action. Every imagination of the thoughts—that which is here called a thought is by Paul to the Romans called a motion. Now the imagination should and would, had it been on God's side, so have conceived of this motion of and to sins as to have presented it in all its features so ugly, so ill-favoured, and so unreasonable a thing to the soul, that the soul should forthwith have let down the sluice, and pulled up the draw-bridge, put a stop with greatest defiance to the motion now under consideration; but the imagination being defiled, it presently at the very first view or noise of the motion of sin, so acted as to forward the bringing the said motion or thought into act. So,

then, the thought of sin, or motion thereto, is first of all entertained by the imagination and fancy of the soul, and thence conveyed to the rest of the powers of the soul to be condemned, if the imagination be good ; but to be helped forward to the act, if the imagination be evil. And thus the evil imagination helpeth the motion of and to sin towards the act, even by dressing of it up in that guise and habit that may best delude the understanding, judgment, and conscience ; and that is done after this manner : suppose a motion of sin to commit fornication, to swear, to steal, to act covetously, or the like, be propounded to the fancy and imagination ; the imagination, if evil, presently dresseth up this motion in that garb that best suiteth with the nature of the sin. As if it be the lust of uncleanness, then is the motion to sin drest up in all the imaginable pleasurable-ness of that sin ; if to covetousness, then is the sin drest up in the profits and honours that attend that sin ; and so of theft and the like ; but if the motion be to swear, hector, or the like, then is that motion drest up with valour and manliness ; and so you may count of the rest of sinful motions ; and thus being trimmed up like a Bartholomew baby, it is presented to all the rest of the powers of the soul, where with joint consent it is admired and embraced, to the firing and inflaming all the powers of the soul.

And hence it is that men are said to inflame themselves with their idols under every green tree, “ and to be as fed horses, neighing after their neighbour’s wife (Isa. lvii. 5 ; Jer. v. 8) ; for the imagination is such a forcible power, that if it putteth forth itself to dress up and present a thing to the soul, whether that thing be evil or good, the rest of the faculties cannot withstand it. Therefore when David prayed for the children of Israel, he said, “ I have seen with joy thy people, which are present here to offer willingly unto thee ;” that is, for preparations to build the temple. “ O Lord God,” saith he, “ keep this for ever in the imagination of the thoughts of the heart of thy people for ever, and prepare their hearts unto thee,” 1 Chron. xxix. 17, 18. He knew that as the imagination was prepared, so

would the soul be moved, whether by evil or good ; therefore as to this, he prays that their imagination might be engaged always with apprehensions of the beauteousness of the temple, that they might always, as now, offer willingly for its building.

But, as I said, when the imagination hath thus set forth sin to the rest of the faculties of the soul, they are presently entangled, and fall into a flame of love thereto ; this being done, it follows that a purpose to pursue this motion, till it be brought into act, is the next thing that is resolved on. Thus Esau, after he had conceived of that profit that would accrue to him by murdering of his brother, fell the next way into a resolve to spill Jacob's blood. And Rebecca sent for Jacob, and said unto him, " Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee," Gen. xxvii. 42 ; Jer. xlix. 30. Nor is this purpose to do an evil without its fruit, for he comforted himself in his evil purpose : " Esau, as touching thee, doth comfort himself, purposing to kill thee."

The purpose, therefore, being concluded, in the next place, the invention is diligently set to work to find out what means, methods, and ways will be thought best to bring this purpose into practice, and this motion to sin into action. Esau invented the death of his brother when his father was to be carried to his grave, Gen. xxvii. 42 ; 2 Sam. xi. 13. David purposed to make Uriah father his bastard child by making of him drunk. Amnon purposed to ravish Tamer, and the means that he invented to do it was by feigning himself sick. Absalom purposed to kill Amnon, and invented to do it at a feast. Judas purposed to sell Christ, and invented to betray him in the absence of the people, Luke, xxii. 3-6. The Jews purposed to kill Paul, and invented to entreat the judge of a blandation [endeavoured to persuade him] to send for him, that they might murder him as he went, Acts, xxiii. 12-15.

Thus you see how sin is, in the motion of it, handed through the soul—first, it comes into the fancy or imagination, by which it is so presented to the soul as to inflame it

with desire to bring it into act; so from this desire the soul proceedeth to a purpose of enjoying, and from a purpose of enjoying to inventing how, or by what means, it had best to attempt the accomplishing of it.

But, further, when the soul has thus far, by its wickedness, pursued the motion of sin to bring it into action, then to the last thing—to wit, to endeavour to take the opportunity which by the invention is judged most convenient, so to endeavours it goes till it has finished sin, and finished, in finishing of that, its own fearful damnation. “Then lust, when it hath conceived, bringeth forth sin: and sin, when it is finished, bringeth forth death,” James, i. 15.

And who knows but God and the soul how many lets, hindrances, convictions, fears, frights, misgivings, and thoughts of the judgment of God, all this while are passing and repassing, turning and returning, over the face of the soul? how many times the soul is made to start, look back, and tremble, while it is pursuing the pleasure, profit, applause, or preferment that sin, when finished, promiseth to yield unto the soul? for God is such a lover of the soul, that he seldom lets it go on in sin, but he cries to it by his word and providences—“Oh! do not this abominable thing that I hate!” especially at first, until it shall have hardened itself, and so provoked him to give it up in sin-revenging judgment to its own ways and doings, which is the terriblest judgment under heaven; and this brings me to the third thing, the which I now will speak to.

3. As the soul receives, detains, entertains, and wilily worketh to bring sin from the motion into act, so it abhorreth to be controlled and taken off this work—“My soul loathed them,” says God; “and their soul also abhorred me,” Zech. xi. 8. My soul loathed them, because they were so bad; and their souls abhorred me, because I am so good. Sin, then, is the cause of the loss of the soul; because it hath set the soul, or rather, because the soul of love to sin hath set itself, against God. “Woe unto their souls, for they have rewarded evil unto themselves,” Isa. iii. 9.

That you may the better perceive that the soul, through

sin, has set itself against God, I will propose, and speak briefly to, these two things—

I. The law.

II. The gospel.

I. For the law. God has given it for a rule of life, either as written in their natures, or as inserted in the holy Scriptures; I say, for a rule of life to all the children of men. But what have men done, or how have they carried it to this law of their Creator, let us see, and that from the mouth of God himself.

First, They have not hearkened unto my law, Jer. vi. 19; ix. 13; xvi. 11; xlv.

Secondly, They have forsaken my law.

Thirdly, They have forsaken me, and not kept my law.

Fourthly, They have not walked in my law, nor in my statutes.

Fifthly, Her priests have violated my law, Ezek. xxii. 26; Hos. viii. 12.

Sixthly, And, saith God, I have written to him the great things of my law, but they were counted as a strange thing.

Now whence should all this disobedience arise? Not from the unreasonableness of the commandment, but from the opposition that is lodged in the soul against God, and the enmity that it entertains against goodness. Hence the apostle speaks of the enmity, and says, that men are enemies in their minds, their souls, as is manifest by wicked works, Col. i. 21.

This, if men went no further, must needs be highly provoking to a just and holy God; yea, so highly offensive is it, that, to shew the heat of his anger, he saith, “Indignation and wrath, tribulation and anguish, upon every soul of man that doth evil (and this is evil with a witness), of the Jew first, and also of the Gentiles, that doth evil” (Rom. ii. 8, 9), that breaketh the law; for that evil he is crying out against now. But,

II. To speak of the gospel, and of the carriage of sinful souls towards God under that dispensation.

The gospel is a revelation of a sovereign remedy, provided

by God through Christ, for the health and salvation of those that have made themselves objects of wrath by the breach of the law of works; this is manifest by all the Scripture. But how doth the soul carry it towards God when he offereth to deal with it under and by this dispensation of grace? Why, just as it carried it under the law of works—they oppose, they contradict, they blaspheme, and forbid that this gospel be mentioned. What higher affront or contempt can be offered to God, and what greater disdain can be shewn against the gospel? Acts, xiii. 45; xviii. 6; 2 Tim. ii. 25; 1 Thess. ii. 13–15. Yet all this the poor soul, to its own wrong, offereth against the way of its own salvation, as it is said in the word of truth, “He that sinneth against me wrongs his own soul: all that hate me love death,” Prov. viii. 36.

But further, the soul despiseth not the gospel in that revelation of it only, but the great and chief Bringer thereof, with the manner also of his bringing of it.

The Bringer, the great Bringer of the gospel, is the good Lord Jesus Christ himself; he came and preached peace to them that the law proclaimed war against (Eph. ii. 17); he came and preached peace to them that were far off, and to them that were nigh. And it is worth your observation to take notice how he came: and that was and still is (as he is set forth in the word of the gospel), to wit, first, as making peace himself to God for us in and by the blood of his cross; and then as bearing (as set out by the gospel) the very characters of his sufferings before our faces in every tender of the gospel of his grace unto us. And to touch a little upon the dress in which, by the gospel, Christ presenteth himself unto us while he offereth unto sinful souls his peace by the tenders thereof.

1. He is set forth as born for us, to save our souls, Isaiah, ix. 6; Luke, ii. 9–12; 1 Cor. xv. 3; Gal. iii. 13; Rom. x. 4; Dan. ix. 24.

2. He is set forth before us as bearing of our sins for us, and suffering God’s wrath for us.

3. He is set forth before us as fulfilling the law for us,

and as bringing of everlasting righteousness to us for our covering.

Again, as to the manner of his working out the salvation of sinners for them, that they might have peace and joy, and heaven and glory, for ever—

1. He is set forth as sweating of blood while he was in his agony, wrestling with the thoughts of death, which he was to suffer for our sins, that he might save the soul, Luke, xxii. 24.

2. He is set forth as crying, weeping, and mourning under the lashes of justice that he put himself under, and was willing to bear for our sins, Heb. iii. 7.

3. He is set forth as betrayed, apprehended, condemned, spit on, scourged, buffeted, mocked, crowned with thorns, crucified, pierced with nails and a spear, to save the soul from being betrayed by the devil and sin; to save it from being apprehended by justice, and condemned by the law; to save it from being spit on in a way of contempt by holiness; to save it from being scourged with guilt of sins as with scorpions; to save it from being continually buffeted by its own conscience; to save it from being mocked at by God; to save it from being crowned with ignominy and shame for ever; to save it from dying the second death; to save it from wounds and grief for ever.

Dost thou understand me, sinful soul? He wrestled with justice, that thou mightst have rest; he wept and mourned, that thou mightst laugh and rejoice; he was betrayed, that thou mightst go free; was apprehended, that thou mightst escape; he was condemned, that thou mightst be justified; and was killed, that thou mightst live; he wore a crown of thorns, that thou mightst wear a crown of glory; and was nailed to the cross, with his arms wide open, to shew with what freeness all his merits shall be bestowed on the coming soul, and how heartily he will receive it into his bosom.

Further, all this he did of mere good-will, and offereth the benefit thereof unto thee freely; yea, he cometh unto thee in the word of the gospel, with the blood running

down from his head upon his face, with his tears abiding upon his cheeks, with the holes as fresh in his hands and his feet, and as with the blood still bubbling out of his side, to pray thee to accept of the benefit, and to be reconciled to God thereby, 2 Cor. v. But what saith the sinful soul to this? I do not ask what he saith with his lips, for he will assuredly flatter God with his mouth; but what doth his actions and carriages declare as to his acceptance of this incomparable benefit? "For a wicked man speaketh with his feet, and teacheth with his fingers," Prov. vi. 12, 13. With his feet—that is, by the way he goeth; and with his fingers—that is, by his acts and doings. So, then, what saith he by his goings, by his acts and doings, unto this incomparable benefit, thus brought unto him from the Father by his only Son Jesus Christ? What saith he? Why, he saith that he doth not at all regard this Christ, nor value the grace thus tendered unto him in the gospel.

First, He saith, that he regardeth not this Christ, that he seeth nothing in him why he should admit him to be entertained in his affections. Therefore the prophet, speaking in the person of sinners, says, "He (Christ) hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him" (Isaiah, liii. 2, 3); and then adds, to shew what he meaneth by his thus speaking, saying, "He is despised and rejected of men." All this is spoken with reference to his person, and it was eminently fulfilled upon him in the days of his flesh, when he was hated, maligned, and persecuted to death by sinners; and is still fulfilled in the souls of sinners, in that they cannot abide to think of him with thoughts that have a tendency in them to separate them and their lusts asunder, and to the making of them to embrace him for their darling, and the taking up of their cross to follow him. All this sinners speak out with loud voices, in that they stop their ears and shut their eyes as to him, but open them wide and hearken diligently to anything that pleaseth the flesh, and that is a nursery to sin. But,

Secondly, As they despise, and reject, and do not regard

his person, so they do not value the grace that he tendereth unto them by the gospel ; this is plain by that indifferency of spirit that always attends them when at any time they hear thereof, or when it is presented unto them.

I may safely say, that the most of men who are concerned in a trade will be more vigilant in dealing with a twelpenny customer than they will be with Christ when he comes to make unto them by the gospel a tender of the incomparable grace of God. Hence they are called fools, "because a price is put into their hands to get wisdom, and they have no heart unto it," Prov. xvii. 16. And hence again it is that that bitter complaint is made, "But my people would not hearken to my voice, and Israel would none of me," Psalm lxxxii. 11.

Now these things being found, as practised by the souls of sinners, must needs after a wonderful manner provoke ; wherefore no marvel that the heavens are bid to be astonished at this, and that damnation shall seize upon the soul for this.

And indeed, the soul that doth thus by practice, though with his mouth (as who doth not ?) he shall shew much love, he doth interpretatively say these things, Jer. ii.—

1. That he loveth sin better than grace, and darkness better than light, even as our Lord Jesus Christ hath shewed—"And this is the condemnation, that light is come into the world, and men love darkness more than light (as is manifest), because their deeds are evil."

2. They do also, by their thus rejecting of Christ and grace, say, that for what the law can do to them, they value it not ; they regard not its thundering, threatenings, nor will they shrink when they come to endure the execution thereof ; wherefore God to deter them from such bold and desperate ways, that do interpretatively fully declare that they make such desperate conclusions, insinuates that the burden of the curse thereof is intolerable, saying, "Can thy heart endure, or can thy hands be strong in the day that I shall deal with thee ; I the Lord have spoken it, I will do it," Ezek. xxii. 14.

3. Yea, by their thus doing, they do as good as say that they will run the hazard of a sentence of death at the day of judgment, and that they will in the meantime join issue, and stand a trial at that day with the great and terrible God. What else means their not hearkening to him, their despising of his Son, and the rejecting of his grace ; yea, I say again, what else means their slighting of the curse of the law, and their choosing to abide in their sins till the day of death and judgment. And thus I have shewed you the causes of the loss of the soul ; and assuredly these things are no fables.

Object. But some may object, and say, But you denounce all against the soul, as if the body were in no fault at all, or as if there were no punishment assigned for the body.

Answer. 1. The soul must be the part punished, because the soul is that which sins. "Every sin that a man doth is without the body," fornication or adultery excepted. Is without the body—that is, as to the wilily inventing, contriving, and finding out ways to bring the motions of sin into action. For alas ! what can the body do as to these ? It is in a manner wholly passive ; yea, altogether as to the lusting and purposing to do the wickedness, excepting the sin before excepted ; ay, and not excepting that, as to the rise of that sin ; for even that, with all the rest, ariseth and proceedeth out of the heart, the soul : "For from within, out of the heart of man, proceed fornication, adultery, murder, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness : all these evil things come from within, and defile the man," 1 Cor. vi. 18. That is the outward man. But a difference must always be put betwixt defiling and being defiled, that which defileth being the worst ; not but that the body shall have its share of judgment, for body and soul must be destroyed in hell ; the body as the instrument, the soul as the actor ; but oh ! the soul, the soul, the soul is the sinner, and therefore the soul, as the principal, must be punished, Mark, vii. 21-23.

And that God's indignation burneth most against the

soul appears in that death has seized upon every soul already ; for the Scripture saith that every natural or unconverted man is dead, Luke, xii. 4 ; Matt. x. 28. Dead ! How ? Is his body dead ? No, verily ; his body liveth, but his soul is dead. Dead ! But with what death ? Dead to God, and to all things gospelly good, by reason of that benumbing, stupefying, and senselessness, that by God's just judgment for and by sin hath swallowed up the soul, Eph. ii. 1-3. Yea, if you observe, you shall see that the soul goeth first, or before, in punishment, not only by what has been said already, in that the soul is first made a partaker of death, but in that God first deals with the soul by convictions, yea, and terrors perhaps, while the body is well ; or in that he giveth up the soul to judicial hardness, and further blindness, while he leaveth the body to do his office in the world ; yea, and also when the day of death and dissolution is come, the body is spared, while the soul is tormented in unutterable torment in hell. And so, I say, it shall be spared, and the clods of the valley shall be sweet unto it, while the soul mourneth in hell for sin. It is true, at the day of judgment, because that is the last and final judgment of God on men, then the body and soul shall be re-united, or joined together again, and shall then together partake of that recompense for their wickedness which is meet. When I say, the body is spared, and the soul tormented, I mean not that the body is not then at death made to partake of the wages of sin, "for the wages of sin is death" (Rom. vi.) ; but I mean, the body partakes then but of temporal death, which, as to sense and feeling, is sometimes over presently, and then resteth in the grave, while the soul is tormenting in hell. Yea, and why is death suffered to slay the body ? I dare say, not chiefly for that the indignation of God most burneth against the body ; but the body being the house for the soul in this world, God even pulls down this body, that the soul may be stripped naked, and being stripped, may be carried to prison, to the place where damned souls are, there to suffer in the beginning of suffering that punishment that will be endless.

2. Therefore the soul must be the part most sorely punished, because justice must be distributed with equity. God is a God of knowledge and judgment; by him actions are weighed; actions in order to judgment, 1 Sam. ii. Now by weighing of actions, since he finds the soul to have the deepest hand in sin, and he says that he hath so, of equity the soul is to bear the burden of punishment. Shall not the Judge of all the earth do right in his famous distributing of judgment? Gen. xix. 25. He will not lay upon man more than right, that he should enter into judgment with God, Job. xxxiv. 23. The soul, since deepest in sin, shall also be deepest in punishment. "Shall one man sin," said Moses, "and wilt thou be wroth with all the congregation?" Numb. xvi. 22. He pleads here for equity in God's distributing of judgment; yea, and so exact is God in the distribution thereof, that he will not punish heathens so as he will punish Jews; wherefore he saith, "Of the Jew first, or chiefly, and also of the Gentile" (Rom. ii. 9); yea, in hell he has prepared several degrees of punishment for the several sorts or degrees of offenders—"And some shall receive greater damnation," Luke, xx. 47. And will it not be unmeet for us to think, since God is so exact in all his doings, that he will, as I may say, carelessly, without his weights and measures give not to soul and body, severally, their punishments according to the desert and merit of each?

3. The punishment of the soul in hell must needs, to be sure, as to degree, differ from the punishment of the body there. When I say, differ, I mean, must needs be greater, whether the body be punished with the same fire with the soul, or fire of another nature. If it be punished with the same fire, yet not in the same way; for the fire of guilt with the apprehensions of indignation and wrath are most properly felt and apprehended by the soul, and by the body by virtue of its union with the soul; and so felt by the body, if not only, yet I think mostly, by way of sympathy with the soul (and the cause, we say, is worse than the disease); and if the wrath of God, and the apprehensions of

it, as discharging itself for sin and the breach of the law, be that with which the soul is punished, as sure it is, then the body is punished by the effects, or by those influences that the soul in its torments has upon the body, by virtue of that great oneness and union that is between them.

But if there be a punishment prepared for the body distinct in kind from that which is prepared for the soul, yet it must be a punishment inferior to that which is prepared for the soul (not that the soul and body shall be severed, but being made of things distinct, their punishments will be by that which is most suitable to each), I say, it must be inferior, because nothing can be so hot, so tormenting, so intolerably insupportable, as the quickest apprehensions of, and the immediate sinking under, that guilt and indignation that is proportionable to the offence. Should all the wood, and brimstone, and combustible matter on earth be gathered together for the tormenting of one body, yet that cannot yield that torment to that which the sense of guilt and burning-hot application of the mighty indignation of God will do to the soul; yea, suppose the fire wherewith the body is tormented in hell should be seven times hotter than any of our fires; yea, suppose it again to be seven times hotter than that which is seven times hotter than ours, yet it must, suppose it be but created fire, be infinitely short (as to tormenting operations) of the unspeakable wrath of God, when in the heat thereof he applieth it to, and doth punish, the soul for sin in hell therewith.

So, then, whether the body be tormented with the same fire wherewith the soul is tormented, or whether the fire be of another kind, yet it is not possible that it should bear the same punishment as to degree, because, or for the causes that I have shewed. Nor indeed is it meet it should, because the body has not sinned so, so grievously as the soul has done; and God proportioneth the punishment suitable to the offence.

4. With the soul by itself are the most quick and suitable apprehensions of God and his wrath; wherefore that must needs be made partaker of the sorest punishment in hell; it

is the soul that now is most subtle at discerning, and it is the soul that will be so ; then conscience, memory, understanding, and mind, these will be the seat of torment, since the understanding will let wrath immediately upon these, from what it apprehends of that wrath ; conscience will let in the wrath of God immediately upon these, from what it fearfully feels of that wrath ; the memory will then as a vessel receive and retain up to the brim of this wrath even as it receiveth by the understanding and conscience, the cause of this wrath, and considers of the durableness of it ; so then the soul is the seat and receiver of wrath, even as it was the receiver and seat of sin ; here then is sin and wrath upon the soul, the soul in the body, and so soul and body tormented in hell-fire.

5. The soul will be most tormented, because strongest ; the biggest burden must lie upon the strongest part, especially since also it is made capable of it by its sin. The soul must bear its own punishment, and a great part of the body's too, forasmuch as so far as apprehension goes, the soul will be quicker at that work than the body. The body will have its punishment to lie mostly in feeling, but the soul in feeling and apprehending both. True, the body by the help of the soul will see too, but the soul will see yet abundantly further. And good reason that the soul should bear part of the punishment of the body, because it was through its allurements that the body yielded to help the soul to sin. The devil presented sin, the soul took it by the body, and now devil, and soul, and body, and all must be lost, cast away—that is, damned in hell for sin ; but the soul must be the burden-bearer.

Object. But you may say, Doth not this give encouragement to sinners to give way to the body to be in all its members loose, and vain, and wicked, as instruments to sin ?

Answer. No ; forasmuch as the body shall also have his share in punishment. For though I have said the soul shall have more punishment than the body, yet I have not said that the body shall at all be eased by that ; no, the body will have its due. And for the better making out of

my answer further, consider of these following particulars—

1. The body will be the vessel to hold a tormented soul in ; this will be something ; therefore man, damned man, is called a vessel of wrath (Rom. ix. 22), a vessel, and that in both body and soul. The soul receiveth wrath into itself, and the body holdeth that soul that has thus received, and is tormented with, this wrath of God. Now the body being a vessel to hold this soul that is thus possessed with the wrath of God, must needs itself be afflicted and tormented with that torment, because of its union with the body ; therefore the Holy Ghost saith, “ His flesh upon him shall have pain, and his soul within him shall mourn ” (Job, xiv. 22) ; both shall have their torment and misery, for that both joined hand in hand in sin, the soul to bring it to the birth, and the body to midwife it into the world ; therefore it saith again, with reference to the body, “ Let the curse come into his bowels like water, and like oil into his bones,” Ps. cix. 17–19. Let it be to him as a garment which covereth him, and as a girdle, &c. The body, then, will be tormented as well as the soul, by being a vessel to hold that soul in that is now possessed and distressed with the unspeakable wrath and indignation of the Almighty God, and this will be a great deal, if you consider,

2. That the body as a body will by reason of its union with the soul be as sensible, and so as capable in its kind, to receive correction and torment as ever, nay, I think more ; for if the quickness of the soul giveth quickness of sense to the body, as in some case, at least, I am apt to think it doth, then forasmuch as the soul will now be most quick, most sharp in apprehension, so the body by reason of union and sympathy with the soul will be most quick and most sharp as to sense. Indeed, if the body should not receive and retain sense, yea, all its senses, by reason of its being a vessel to hold the soul, the torment of the soul could not, as torment, be ministered to the body, no more than the fire tormented the king of Babylon’s furnace (Dan. iii.), or than the king of Moab’s lime-kiln was afflicted because

the king of Elom's bones were burnt to lime therein, Amos, ii. 1. But now the body has received again its senses, now therefore it must, yea, it cannot choose but must feel that wrath of God that is let out, yea, poured out like floods of water into the soul.

Remember also, that besides what the body receiveth from the soul by reason of its union and sympathy therewith, there is a punishment, and instruments of punishment, though I will not pretend to tell you exactly what it is, prepared for the body for its joining with the soul in sin, therewith to be punished; a punishment, I say, that shall fall immediately upon the body, and that such an one as will most fitly suit with the nature of the body, as wrath and guilt do most fitly suit the nature of the soul.

3. Add to these, the durable condition that the body in this state is now in with the soul. Time was when the soul died, and the body lived, and that the soul was tormented while the body slept and rested in the dust; but now these things are past; for at the day of judgment, as I said, these two shall be re-united, and that which once did separate them be destroyed; then of necessity they must abide together, and as together abide the punishment prepared for them; and this will greaten the torment of the body.

Death was once the wages of sin, and a grievous curse; but might the damned meet with it in hell, they would count it a mercy, because it would separate soul and body, and not only so, but take away all sense from the body, and make it incapable of suffering torment; yea, I will add, and by that means give the soul some ease; for without doubt, as the torments of the soul extend themselves to the body, so the torments of the body extend themselves to the soul; nor can it be otherwise, because of union and sympathy. But death, natural death, shall be destroyed, and there shall be no more natural death, no, not in hell. And now it shall happen to men, as it hath done in less and inferior judgments, 1 Cor. xv. 26. "They shall seek death, and desire to die, and death shall not be found by

them," Jer. ix. 21. Thus therefore they must abide together ; death that used to separate them asunder is now slain—1. Because it was an enemy in keeping Christ's body in the grave ; and 2, because a friend to carnal men in that, though it was a punishment in itself, yet while it lasted and had dominion over the body of the wicked, it hindered them of that great and just judgment which for sin was due unto them ; and this is the third discovery of the manner and way of punishing of the body. But,

4. There will then be such things to be seen and heard, which the eye and the ear (to say no more than has been said of the sense of feeling) will see and hear, that will greatly aggravate the punishment of the body in hell ; for though the eye is the window, and the ear a door for the soul to look out at, and also to receive in by, yet whatever goeth in at the ear or the eye leaves influence upon the body, whether it be that which the soul delighteth in, or that which the soul abhorreth ; for as the eye affecteth the heart, or soul, so the eye and ear, by hearing and beholding, both oftentimes afflict the body, Lam. iii. 51. " When I heard, my belly trembled, rottenness entered into my bones," Hab. iii. 16.

Now, I say, as the body after its resurrection (Dan. xii. 2 ; John, v. 29) to damnation, to everlasting shame and contempt, will receive all its senses again, so it will have matter to exercise them upon, not only to the letting into the soul those aggravations which they by hearing, feeling, and seeing, are capable to let in thither, but, I say, they will have matter and things to exercise themselves upon for the helping forward of the torment of the body. Under temporal judgments of old, the body as well as the soul had no ease, day nor night, and that not only by reason of what was felt, but by reason of what was heard and seen. " In the morning thou shalt say, Would God it were even ! and at even thou shalt say, Would God it were morning !" 1. " For the fear of thine heart, wherewith thou shalt fear ;" 2, " and for the sight of thine eyes, which thou shalt see," Deut. xxviii. 67 ; v. 34. Nay, he tells them a little before that

they should be mad for the sight of their eyes which they should see.

See! why, what shall they see? Why, themselves in hell, with others like them; and this will be a torment to their body. There is bodily torment, as I said, ministered to the body by the senses of the body. What think you? If a man saw himself in prison, in irons, upon the ladder, with the rope about his neck, would not this be distress to the body as well as to the mind? To the body, doubtless. Witness the heavy looks, the shaking legs, trembling knees, pale face, and beating and aching heart; how much more, then, when men shall see themselves in the most dreadful place (Luke, xvi. 28); it is a fearful place, doubtless, to all to behold themselves in that shall come thither.

Again; they shall see others there, and shall by them see themselves. There is an art by which a man may make his neighbour look so ghastly, that he shall fright himself by looking on him, especially when he thinks of himself, that he is of the same show also. It is said concerning men at the downfall of Babylon, that they shall be amazed one at another, "for their faces shall be as flames," Isa. xiii. 8. And what if one should say, that even as it is with a house set on fire within, where the flame ascends out at the chimneys, out at the windows, and the smoke out at every chink and crevice that it can find, so it will be with the damned in hell. That soul will breathe hell-fire and smoke, and coals will seem to hang upon its burning lips; yea, the face, eyes, and ears will seem all to be chimneys and vents for the flame and smoke of the burning which God by his breath hath kindled therein, and upon them, which will be beheld one in another, to the great torment and distress of each other.

What shall I say? Here will be seen devils, and here will be heard howlings and mournings; here will the soul see itself at an infinite distance from God; yea, the body will see it too. In a word, who knows the power of God's wrath, the weight of sin, the torments of hell, and the length of eternity? If none, then none can tell, when they

have said what they can, the intolerableness of the torments that will swallow up the soul, the lost soul, when it is cast away by God, and from him, into outer darkness for sin. But thus much for the cause of the loss of the soul.

I now come to the second doctrine that I gathered from the words—namely, that how unconcerned and careless soever some now be about the loss or salvation of their souls, the day is coming (but it will then be too late) when men will be willing, had they never so much, to give it all in exchange for their souls.

There are four things in the words that do prove this doctrine—

1. There is an intimation of life and sense in the man that has lost, and that after he has lost, his soul in hell—“Or what shall a man give in exchange for his soul?” These words are by no means applicable to the man that has no life or sense; for he that is dead according to our common acceptance of death, that is deprived of life and sense, would not give twopence to change his state; therefore the words do intimate that the man is yet alive and sensible. Now were a man alive and sensible, though he was in none other place than the grave, there to be confined, while others are at liberty, what would he give in exchange for his place, and to be rid of that for a better! but how much more to be delivered from hell, the present place and state of his soul!

2. There is in the text an intimation of a sense of torment—“Or what shall a man give in exchange for his soul? I am tormented in this flame.” Torment, then, the soul is sensible of, and that there is a place of ease and peace. And from the sense and feeling of torment, he would give, yea, what would he not give, in exchange for his soul?

3. There is in the text an intimation of the intolerableness of the torment, because that it supposeth that the man whose soul is swallowed up therewith would give all, were his all never so great, in exchange for his soul.

4. There is yet in the text an intimation that the soul is

sensible of the lastingness of the punishment, or else the question rather argues a man unwary than considerate in his offering, as is supposed by Christ, so largely his all in exchange for his soul.

But we will in this manner proceed no further, but take it for granted that the doctrine is good ; wherefore I shall next inquire after what is contained in this truth. And, first, that God has undertaken, and will accomplish, the breaking of the spirits of all the world, either by his grace and mercy to salvation, or by his justice and severity to damnation.

The damned soul under consideration is certainly supposed, as by the doctrine, so by the text, to be utterly careless, and without regard of salvation, so long as the acceptable time did last, and as the white flag that signifies terms of peace did hang out ; and therefore it is said to be lost ; but, behold, now it is careful, but now it is solicitous, but now, " what shall a man give in exchange for his soul ?" He of whom you read in the gospel, that could mind to do nothing in the days of the gospel but to find out how to be clothed in purple and fine linen, and to fare sumptuously every day, was by God brought so down, and laid so low at last, that he could crouch, and cringe, and beg for one small drop of water to cool his tongue (Luke, xvi. 19, 24) ; a thing that but a little before he would have thought scorn to have done, when he also thought scorn to stoop to the grace and mercy of the gospel. But God was resolved to break his spirit, and the pride of his heart, and to humble his lofty looks, if not by his mercy, yet by his justice ; if not by his grace, yet by hell-fire.

This he also threatens to bring upon the fool in the Proverbs—" They shall call, they shall seek, they shall cry," Prov. i. 22-32 ; Zech. vii. 11-13. Who shall do so ? The answer is, They that sometimes scorned either to seek, or call, or cry ; they that stopped their ears, that pulled away their shoulders, and that refused to seek, or call, or cry to God for mercy.

Sinner, careless sinner, didst thou take notice of this first

inference that I have drawn from my second doctrine ? If thou didst, yet read it again ; it is this, “ God has undertaken, and will accomplish, the breaking of the spirits of all the world, either by his grace and mercy unto salvation, or by his justice and severity to damnation.”

The reason for this is this : God is resolved to have the mastery, he is resolved to have the victory. “ Who will set the briers and thorns against me in battle, I will go through them and burn them together,” Isa. xxvii. 4. I will march against them. God is merciful, and is come forth into the world by his Son, tendering of grace unto sinners by the gospel, and would willingly make a conquest over them for their good by his mercy. Now he being come out, sinners like briers and thorns do set themselves against him, and will have none of his mercy. Well, but what says God ? Saith he, “ Then I will march on.” I will go through them, and burn them together. I am resolved to have the mastery one way or another ; if they will not bend to me, and accept of my mercy in the gospel, I will bend them and break them by my justice in hell-fire. They say they will not bend ; I say they shall ; now they shall know “ whose word shall stand, mine or theirs,” Jer. xlv. 25–28. Wherefore the apostle, when he saw that some of the Corinthians began to be unruly, and to do those things that did begin to hazard them, saith, “ Do ye provoke the Lord to jealousy ? are ye stronger than he ?” (1 Cor. x. 20–22) ; as who should say, My brethren, are you aware what you do ? do you not understand that God is resolved to have the mastery one way or another ? and are you stronger than he ? If not, tremble before him, or he will certainly have you under his feet—“ I will tread them in mine anger, and trample them in my fury,” Isa. lxiii. 3. Thus he speaks of them that set themselves against him ; therefore beware. Now the reason of this resolution of God, it flows from a determination in him to make all his sayings good, and to verify them on the consciences of sinners. And since the incredulous world will not believe now, and fly from wrath, they shall shortly believe and cry under it ; since they will not now credit the

word before they see unto salvation, they shall be made to credit it by sense and feeling unto damnation.

The second inference that I draw from my second doctrine is this : "That it is, and will be the lot of some to bow and break before God too late, or when it is too late."

God is resolved, as I said, to have the mastery, and that not only in a way of dominion and lordship in general (for that he has now), but he is resolved to master—that is, to break the spirit of the world, to make all men cringe and crouch unto him, even those that now say "There is no God;" or, if there be, yet "What is the Almighty, that we should serve him?" Ps. xiv. 1; Job, xxi. 15; Mal. iii. 14.

This is little thought of by those that now harden their hearts in wickedness, and that turn their spirit against God; but this they shall think of, this they must think of, this God will make them think of, in that day (2 Pet. iii. 1-4), at which day they also now do mock and deride, that the scripture might be fulfilled upon them. And, I say, they shall think then of those things, and break at heart, and melt under the hand, and power, and majesty of the Almighty; for "As I live," saith God, "every knee shall bow to me; every tongue shall confess to God," Isa. xlv. 23; Rom. xiv. 10-12. And again, "The nations shall see, and be confounded at all their might; they shall lay their hand upon their mouth, their ears shall be deaf; they shall lick the dust like a serpent, they shall move out of their holes like worms, or creeping things of the earth; they shall be afraid of the Lord our God, and shall fear because of thee," Micah, vii. 16, 17.

For then they, will they, nill they, shall have to do with God, though not with him as merciful, or as one that may be entreated; yet with him as just, and as devouring fire; yea, they shall see that face, and hear that voice, from whom and from which the heavens and the earth shall fly away, and find no place of stay, Heb. xii. last verse. And by this appearance, and by such words of his mouth as he then will speak to them, they shall begin to tremble, and call for the rocks to fall upon them and cover them; for

if these things will happen at the execution of inferior judgments, what will be done, what effects will the last, most dreadful, and eternal judgment have upon men's souls?

Hence you find that at the very first appearance of Jesus Christ, the whole world begins to mourn and lament—"Every eye shall see him, and they also that pierced him: and all kindreds of the earth shall wail because of him," Rev. i. 7. And therefore you also find them to stand at the door and knock, saying, "Lord, Lord, open unto us," Luke, xiii. 25, 26; Matt. xxv. Moreover, you find them also desiring, yea, also so humble in their desires as to be content with the least degree of mercy—one drop, one drop upon the tip of one's finger. What stooping, what condescension, what humility is here! All and every one of those passages declare that the hand of God is upon them, and that the Almighty has got the mastery of them, has conquered them, broken the pride of their power, and laid them low, and made them cringe and crouch unto him, bending the knee, and craving of kindness.

Thus, then, will God bow, and bend, and break them; yea, make them bow, and bend, and break before him. And hence also it is that they will weep, and mourn, and gnash their teeth, and cry, and repent that ever they have been so foolish, so wicked, so traitorous to their souls, and such enemies of their own eternal happiness, as to stand out in the day of their visitation in a way of rebellion against the Lord.

But here is their hard hap, their dismal lot and portion, that all these things must be when it is too late. It is, and will be, the lot and hap of these to bow, bend, and break too late, Matt. xxv.

You read, they come weeping and mourning, and with tears; they knock and cry for mercy; but what did tears avail? Why, nothing; for the door was shut. He answered and said, "I know you not whence you are," Luke xiii. 26-28. But they repeat and renew their suit, saying, "We have eat and drank in thy presence, and thou hast taught in our streets." What now? Why, he returns upon them

his first answer the second time, saying, "I tell you, I know you not whence you are; depart from me, all ye workers of iniquity;" then he concludes, "There shall be weeping and gnashing of teeth, when you shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and yourselves thrust out." They come weeping, and go weeping away. They come to him weeping, for they saw that he had conquered them; but they departed weeping, for they saw that he would damn them; yet, as we read in another place, they were very loath to go from him, by their reasoning and expostulating with him—"Lord, when saw we thee an hungered, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" But all would not do; here is no place for change of mind,—“These shall go away into everlasting punishment; but the righteous into life eternal.” And now what would a man give in exchange for his soul? So that, as I said before, all is too late; they mourn too late, they repent too late, they pray too late, and seek to make an exchange for their soul too late.

“Or what shall a man give in exchange for his soul?” Two or three things there may yet be gathered from these words; I mean, as to the desires of them that have lost their souls, to make for them an exchange: “What shall a man give in exchange?”—what shall, what would, yea, what would not a man, if he had it, give in exchange for his soul?

1. What would not a man—I mean, a man in the condition that is by the text supposed some men are and will be in—give in exchange to have another man’s virtues instead of his own vices? “Let me die the death of the righteous;” let my soul be in the state of the soul of the righteous—that is, with reference to his virtues, when I die, “and let my last end be like his,” Num. xxiii. 10. It is a sport now to some to taunt, and squib, and deride at other men’s virtues; but the day is coming when their minds will be changed, and when they shall be made to count those that have done those righteous actions and

duties which they have scoffed at, the only blessed men ; yea, they shall wish their soul in the blessed possession of those graces and virtues that those whom they hated were accompanied with, and would, if they had it, give a whole world for this change ; but it will not now do, it is now too late. What then shall a man give in exchange for his soul ? And this is more than intimated in that twenty-fifth of Matthew named before ; for you find by that text how loath they were, or will be, to be counted for unrighteous people—" Lord," say they, " when did we see thee an hungered, or athirst, naked, or sick, and did not minister unto thee ?" Now they are not willing to be of the number of the wicked, though heretofore the ways of the righteous were an abomination to them. But, alas ! they are before a just God, a just judge, a judge that will give every one according to his ways ; therefore, " Woe to the soul of the wicked now," Isa. iii. 11. It shall go ill with him, for the reward of his hands shall be given him. Thus, therefore, he is locked up as to this ; he cannot now change his vices for virtues, nor put himself nor his soul in the stead of the soul of the saved ; so that it still and will for ever abide a question unresolved, " Or what shall a man give in exchange for his soul ?" I do not doubt but that a man's state may be such in this world, that if he had it he would give thousands of gold to be as innocent and guiltless in the judgment of the law of the land as is the state of such or such, heartily wishing that himself was not that he is ; how much more then will men wish thus when they stand ready to receive the last, their eternal judgment. " But what shall a man give in exchange for his soul ?"

2. As they would for the salvation of their souls be glad to change away their vices for the virtues, their sins for the good deeds, of others, so what would they not give to change places now, or to remove from where now they are, into paradise, into Abraham's bosom ?

But neither shall this be admitted ; the righteous must have their inheritance to themselves—" Neither," said Abraham, " can they pass to us, that would come from thence"

(Luke, xvi. 26); neither can they dwell in heaven that would come from hell.

They then that have lost, or shall lose, their souls, are bound to their place, as well as to their sins. When Judas went to hell, he went to his home, to his own place (Acts, i. 25); and when the righteous go hence, they also go home to their house, to their own place; for the kingdom of heaven is prepared for them, Matt. xxv. 34. Between heaven and hell, "there is a great gulf fixed" (Luke xii. 32); that is, a strong passage; there is a great gulf fixed.

What this gulf is, and how impassable, they that shall lose their souls will know to their woe; because it is fixed there where it is on purpose to keep them in their tormenting place, so that they that would pass from hell to heaven cannot. But I say, "Would they not change places? would they not have a more comfortable house and home for their souls?" Yes, verily, the text supposes it, and the 16th of Luke affirms it; yea, and could they purchase for their soul a habitation among the righteous, would they not? Yes, they would give all the world for such a change. What shall, what shall not a man, if he had it, if it would answer his design, give in exchange for his soul?

3. As the damned would change their own vices for virtues, and the place where they are for that into which they shall not come, so what would they give for a change of condition? Yea, if an absolute change may not be obtained, yet what would they give for the least degree of mitigation of that torment which now they know will without any intermission be, and that for ever and ever? "Tribulation and anguish, indignation and wrath" (Rom. ii. 8, 9; 2 Thess. i. 7-10); the gnawing worm, and everlasting destruction from the presence of the Lord, and from the glory of his power, cannot be borne but with great horror and grief; no marvel then if these poor creatures would for ease for their souls be glad to change their conditions. Change!—with whom? with an angel, with a saint; ay, with a dog or a toad; for they mourn not, they weep not, nor do they bear indignation of wrath; they are

as if they had not been ; only the sinful soul abides in its sins, in the place designed for lost souls, and in the condition that wrath and indignation for sin and transgression hath decreed them to abide for ever. And this brings me to the conclusion, which is, “that seeing the ungodly do seek good things too late,” therefore, notwithstanding their seeking, they must still abide in their place, their sins, and their torment—“For what can a man give in exchange for his soul ?” Therefore God saith, that they there must still abide and dwell, no exchange can be made, Isaiah 1. 11. Ezek. xxxii. 25, 27, “This shall they have of mine hand, they shall lie down in sorrow;” they shall lie down in it, they shall make their bed there, there they shall lie. And this is the bitter pill that they must swallow down at last ; for after all their tears, their sorrows, their mournings, their repentings, their wishings and wouldings, and all their inventings and desires to change their state for a better, they must lie down in sorrow. The poor condemned man that is upon the ladder or scaffold has, if one knew them, many a long wish and long desire that he might come down again alive, or that his condition was as one of the spectators that are not condemned and brought thither to be executed as he. How carefully also doth he look with his failing eyes, to see if some comes not from the king with a pardon for him, all the while endeavouring to fumble away as well as he can, and to prolong the minute of his execution. But at last, when he has looked, when he has wished, when he has desired, and done whatever he can, the blow with the axe, or turn with the ladder, is his lot, so he goes off the scaffold, so he goes from among men ; and thus it will be with those that we have under consideration ; when all comes to all, and they have said, and wished, and done what they can, the judgment must not be reversed—they must lie down in sorrow.

They must, or shall lie down. Of old, when a man was to be chastised for his fault, he was to lie down to receive his stripes ; so here, saith the Lord, they shall lie down—“And it shall be, if the wicked man be worthy to be beaten,

the judge shall cause him to lie down, and to be beaten before his face," Deut. xxv. 2. And this lying down was to be his lot after he had pleaded for himself what he could—and the judge shall cause him to be beaten before his face, while he is present to behold the execution of judgment; and thus it shall be at the end of the world; the wicked shall lie down and shall be beaten with many stripes in the presence of Christ, and in the presence of the holy angels, 2 Thess i; Rev. xiv. 10. For there will be his presence, not only at the trial as judge, but to see execution done, nay, to do it himself by the pouring out, like a river, his wrath as burning brimstone upon the soul of the lost and cast-away sinner.

He shall lie down. These words imply that at last the damned soul shall submit; for to lie down is an act that signifies submission, especially to lie down to be beaten. The wicked shall be silent in darkness. When the malefactor has said and wished all that he can, yet at last he submits, is silent, and, as it were, helps to put his head into the halter, or doth lay down his neck upon the block, 1 Sam. ii. 9. So here it is said of the damned—"They shall lie down in sorrow." There is also a place that saith, "These shall go away into everlasting punishment," Matt. xxv. 46. To go, to go to punishment is also an act of submission. Now submission to punishment doth, or should, flow from full conviction of the merit of punishment; and I think it is so to be understood here—"For every mouth shall be stopped, and all the world (of soul-losers) become guilty before God," Romans, iii. 4, 19; Luke, xiii. 25-28; Matthew, xxv. 44. Every mouth shall be stopped, not at the beginning of the judgment, for then they plead, and pray, and also object against the judge; but at the end, after that by a judicial proceeding he shall have justified against them his sayings, and have overcome these his judges, then they shall submit, and also lie down in sorrow; yea, they shall go away to their punishment as those who know they deserve it; yea, they shall go away with silence. Now, How they shall behave themselves in hell, I will not

here dispute ; whether in a way of rage and blasphemy, and in rending and tearing of the name and just actions of God towards them, or whether by way of submission there ; I say, though this is none of this task, yet a word or two, if you please.

Doubtless they will not be mute there ; they will cry, and wail, and gnash their teeth, and perhaps too sometimes at God ; but I do not think but that the justice they have deserved, and the equal administration of it upon them, will for the most part prevail with them to rend and tear themselves, to acquit and justify God, and to add fuel to their fire by concluding themselves in all the fault, and that they have sufficiently merited this just damnation ; for it would seem strange to me that just judgment among men shall terminate in this issue, if God should not justify himself in the conscience of all the damned. But as here on earth, so he will let them know that go to hell that he hath not done without a cause, a sufficient cause, all that he hath done in damning of them, Ezek. xiv. 23.

I come now to make some use and application of the whole. And,

1. If the soul be so excellent a thing as we have made it appear to be, and if the loss thereof be so great a loss, then here you may see who they are that are those extravagant ones ; I mean, those that are such in the highest degree. Solomon tells us of a great waster, and saith also, that he that is slothful in his business “ is brother to such an one,” Prov. xviii. 9. Who Solomon had his eye upon, or who it was that he counted so great a waster, I cannot tell ; but I will challenge all the world to shew me one for wasting and destroying may be compared to him that for the lusts and pleasures of this life will hazard the loss of his soul. Many men will be so profuse, and will spend at that prodigal rate, that they will bring a thousand pounds a year to five hundred, and five hundred to fifty, and some also will bring that fifty to less than ninepence ; but what is this to him that shall never leave losing until he has lost his soul ? I have heard of some who would throw away a

farm, a good estate, upon the trundling of one single bowl ; but what is this to the casting away the soul ? I say, what is this to the loss of the soul, and that for less than the trundling of a bowl ? Nothing can for badness be compared to sin ; it is the vile thing, it cannot have a worse name than its own ; it is worse than the vilest man, than the vilest of beasts ; yea, sin is worse than the devil himself, for it is sin, and sin only, that hath made the devils devils ; and yet for this, for this vile, this abominable thing, some men, yea, most men, will venture the loss of their soul ; yea, they will mortgage, pawn, and set their souls to sale for it, Jer. xlv. 4. Is not this a great waster ? doth not this man deserve to be ranked among the extravagant ones ? What think you of him who when he tempted the wench to uncleanness said to her, “ If thou wilt venture thy body, I will venture my soul ? ” Was not here like to be a fine bargain, think you ? or was not this man like to be a gainer by so doing ? This is he that prizes sin at a higher rate than he doth his immortal soul ; yea, this is he that esteems a quarter of an hour’s pleasure more than he fears everlasting damnation. What shall I say ? This man is minded to give more to be damned, than God requires he should give to be saved ; is not this an extravagant one ? “ Be astonished, O ye heavens ! at this, and be ye horribly afraid ! ” Jer. ii. 9—12. Yea, let all the angels stand amazed at the unaccountable prodigality of such an one.

Object. 1. But some may say, I cannot believe that God will be so severe as to cast away into hell-fire an immortal soul for a little sin.

Ans.—I know thou canst not believe it, for if thou couldst, thou wouldst sooner eat fire than run this hazard ; and hence all they that go down to the lake of fire are called the unbelievers ; and the Lord shall cut thee (that makest this objection) asunder, and shall appoint thee thy portion with such, except thou believe the gospel, and repent, Luke, xii. 46.

Object. 2. But surely, though God should be so angry

at the beginning, it cannot in time but grieve him to see and hear souls roaring in hell, and that for a little sin.

Ans.—Whatsoever God doth, it abideth for ever, (Eccles. iii. 14); he doth nothing in a passion, or in an angry fit; he proceedeth with sinners by the most perfect rules of justice; wherefore it would be injustice to deliver them whom the law condemneth, yea, he would falsify his word, if after a time he should deliver them from hell, concerning whom he hath solemnly testified that they shall be there for ever.

Object. 3. O but, as he is just, so he is merciful; and mercy is pitiful, and very compassionate to the afflicted.

Ans.—O but mercy abused becomes most fearful in tormenting. Did you never read that the Lamb turned lion, and that the world will tremble at the wrath of the Lamb, and be afflicted more at the thoughts of that than at the thoughts of anything that shall happen to them in the day when God shall call them to an account for their sins, Rev. vi. 16, 17.

The time of mercy will be then past, for now is that acceptable time, behold now is the day of salvation; the gate of mercy will then be shut, and must not be opened again; for now is that gate open, now it is open for a door of hope, 2 Cor. vi. 2; Matt. xxv. 10; Luke, xiii. 25.

The time of shewing pity and compassion will then be at an end; for that as to acting towards sinners will last but till the glass of the world is run, and when that day is past, mark what God saith shall follow, "I will laugh at your calamity, I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh like a whirlwind; when distress and anguish cometh upon you," Prov. i. 26, 27.

Mark you how many pinching expressions the Lord Jesus Christ doth threaten the refusing sinner with who refuseth him now—I will laugh at him, I will mock at him. But when, Lord, wilt thou laugh at, and mock at, the impenitent? The answer is, "I will laugh at their calamities, and mock when their fear cometh; when their

fear cometh as desolation, and their destruction like a whirlwind; when distress and anguish cometh upon them.'

Object. 4. But if God Almighty be at this point, and there be no moving of him to mercy at that day, yet we can but lie in hell till we are burnt out, as the log doth at the back of the fire.

Poor besotted sinner, is this thy last shift? wilt thou comfort thyself with this? are thy sins so dear, so sweet, so desirable, so profitable to thee, that thou wilt venture a burning in hell-fire for them till thou art burnt out? Is there nothing else to be done but to make a covenant with death, and to maintain thy agreement with hell? Isa. xxviii. 15. Is it not better to say now unto God, Do not condemn me? and to say now, Lord, be merciful to me, a sinner? Would not tears, and prayers, and cries, in this acceptable time to God for mercy yield thee more benefit in the next world than to lie and burn out in hell will do?

But to come more close to thee. Have not I told thee already that there is no such thing as a ceasing to be? that the damned shall never be burned out in hell? there shall be no more such death, or cause of dissolution, for ever. This one thing, well considered, breaks not only the neck of that wild conceit on which thy foolish objection is built, but will break thy stubborn heart in pieces. For then it follows, that unless thou canst conquer God, or with ease endure to conflict with his sin-revenging wrath, thou wilt be made to mourn while under his everlasting wrath and indignation; and to know that there is not such a thing as a burning-out in hell-fire.

Object. 5. But if this must be my case, I shall have more fellows; I shall not go to hell, nor yet burn there, alone.

Ans.—What, again; is there no breaking of the league that is betwixt sin and thy soul? What, resolved to be a self-murderer, a soul-murderer? what, resolved to murder thine own soul? But is there any comfort in being hanged with company? in sinking into the bottom of the sea with

company ? or in going to hell, in burning in hell, and in enduring the everlasting pains of hell, with company ? O, besotted wretch ! But I tell thee, the more company, the more sorrow ; the more fuel, the more fire. Hence the damned man that we read of in Luke desired that his brethren might be so warned and prevailed with as to be kept out of that place of torment, Luke, xvi. 27, 28.

But to hasten ; I come now to the second use.

Use 2. Is it so ? Is the soul such an excellent thing, and the loss thereof so unspeakably great ? Then here you may see who are the greatest fools in the world—to wit, those who to get the world and its preferments will neglect God till they lose their souls. The rich man in the gospel was one of these great fools, for that he was more concerned about what he should do with his goods than how his soul should be saved, Luke, xii. 16–21. Some are for venturing their souls for pleasures, and some are for venturing their souls for profits ; they that venture their souls for pleasures have but little excuse for their doings ; but they that venture their souls for profit seem to have much. “ And they all with one consent began to make excuse ;”—excuse, for what ? why, for the neglect of the salvation of their souls. But what was the cause of their making this excuse ? Why, their profits came tumbling in. I have bought a piece of ground ; I have bought five yoke of oxen ; and I have married a (rich) wife, and therefore I cannot come.

Thus also it was with the fool first mentioned ; his ground did bring forth plentifully, wherefore he must of necessity forget his soul, and, as he thought, all the reason of the world he should. Wherefore he falls to crying out, What shall I do ? Now, had one said, Mind the good of thy soul, man ; the answer would have been ready, But where shall I bestow my goods ? If it had been replied, Stay till harvest ; he returns again, But I have no room where to bestow my goods. Now tell him of praying, and he answers, he must go to building. Tell him he should frequent sermons, and he replies, he must mind his work-

men, Isa. xlv. 20. He cannot deliver his soul, nor say, Is there not a lie in my right hand ?

And see if in the end he did not become a fool ; for though he accomplished the building of his barns, and put in there all his fruits and his goods, yet even till now his soul was empty, and void of all that was good ; nor did he, in singing of that requiem which he sung to his soul at last, saying, " Soul, take thine ease, eat, drink, and be merry," shew himself ever the wiser ; for in all his labours he had rejected to get that food that indeed is meat and drink for the soul. Nay, in singing this song he did but provoke God to hasten to send to fetch his soul to hell ; for so begins the conclusion of the parable—" Thou fool, this night shall thy soul be required of thee ; then whose shall those things be which thou hast provided ?" So that, I say, it is the greatest folly in the world for a man, upon any pretence whatever, to neglect to make good the salvation of his soul.

There are six signs of a fool, and they do all meet in that same man that concerns not himself, and that to good purpose, for the salvation of his soul.

1. " A fool has not an heart, when the price is in his hand, to get wisdom," Prov. xvii. 16.

2. " It is a sport to a fool to do mischief, and to set light by the commission of sin," Proverbs, x. 23.

3. " Fools despise wisdom ; fools hate knowledge," Prov. xiv. 9.

4. " A fool after restraint returns to his folly," Prov. i. 7, 22.

5. " The way of a fool is right in his own eyes," Prov. xii. 15.

6. " The fool goes merrily to the correction of the stocks," Prov. vii. 22, 23.

I might add many more, but these six shall suffice at this time, by which it appears that the fool has no heart for the heavenly prize, yet he has to sport himself in sin ; and when he despises wisdom, the way is yet right before him ; yea, if he be for some time restrained from vice, he

greedily turneth again thereto, and will, when he has finished his course of folly and sin in this world, go as heedlessly, as carelessly, as unconcernedly, and quietly, down the steps to hell, as the ox goeth to the slaughter-house.

This is a soul-fool, a fool of the biggest size (Luke xii. 21); and so is every one also that layeth up treasure for himself on earth, and is not rich towards God.

Object. 1. But would you not have us mind our worldly concerns ?

Answ.—Mind them, but mind them in their place ; mind thy soul first and most ; the soul is more than the body, and eternal life better than temporal ; first seek the kingdom of God, and prosper in thy health and thy estate as thy soul prospers, Matt. vi. 33 ; 3 John, 2. But as it is rare to see this command obeyed, for the kingdom of God shall be thought of last, so if John's wish was to light upon, or happen to some people, they would neither have health nor wealth in this world. To prosper and be in health, as their soul prospers—what, to thrive and mend in outwards no faster ? then we should have them have consumptive bodies and low estates, for are not the souls of most as unthrifty, for grace and spiritual health, as is the tree without fruit that is pulled up by the roots ?

Object. 2. But would you have us sit still and do nothing ?

Answ.—And must you needs be upon the extremes ; must you mind this world to the damning of your souls ; or will you not mind your callings at all ? Is there not a middle way ? may you not, must you not, get your bread in a way of honest industry, that is caring most for the next world, and so using of this as not abusing the same ? 2 Cor. iv. 18. And then a man doth so, and never but then, when he sets this world and the next in their proper places, in his thoughts, in his esteem, and judgment, and dealth with both accordingly, 1 Cor. vii. 29–31. And is there not all the reason in the world for this ? are not the things that are eternal best ? Deut. viii. 3 ; Matt. iv. 4 ;

Heb. x. 39. Will temporal things make thy soul to live ? or art thou none of those that should look after the salvation of their soul ?

Object. 3. But the most of men do that which you forbid, and why may not we ?

Ans.—God says, “Thou shalt not follow a multitude to do evil,” Exod. xxiii. 2 ; Matt. vi. 33. It is not what men do, but what God commands ; it is not what doth present itself unto us, but what is best, that we should choose, Luke, x. 41, 42 ; Prov. xvi. 32 ; xix. 16. Now, “he that refuseth instruction, despiseth his own soul ; and he that keepeth the commandment, keepeth his own soul.” Make not therefore these foolish objections. But what saith the word, how readest thou ? That tells thee, that the pleasures of sin are but for a season ; that the things that are seen are but temporal ; that he is a fool that is rich in this world, and is not so towards God ; “and what shall it profit a man, if he shall gain the whole world, and lose his own soul.

Object. 4. But may one not be equally engaged for both ?

Ans.—A divided heart is a naughty one ; you cannot serve God and mammon, Hos. x. 2 ; Matt. vi. 24 ; Luke, xvi. 13 ; xxi. 34 ; 1 John, ii. 15 ; Prov. xi. 4. “If any man love the world, the love of the Father is not in him ;” and yet this objection bespeaks that thy heart is divided, that thou art a mammonist, or that thou lovest the world. But will riches profit in the day of wrath ? yea, are they not hurtful in the day of grace ? do they not tend to surfeit the heart, and to alienate a man and his mind from things that are better ? why then wilt thou set thy heart upon that which is not ? yea, then what will become of them that are so far off of minding of their souls, that they for whole days, whole weeks, whole months, and years together, scarce consider whether they have souls to save ?

Use 3. But, thirdly, Is it so ? Is the soul such an excellent thing, and is the loss thereof so unspeakably great ? Then this should teach people to be very careful to whom they commit the teaching and guidance of their souls.

This is a business of the greatest concern ; men will be careful to whom they commit their children, who they make the executors of their will, in whose hand they trust the writing and evidences of their lands ; but how much more careful should we be—and yet the most are the least of all careful—unto whom we commit the teaching and guidance of our souls.

There are several sorts of soul-shepherds in the world—

1. There are idol shepherds, Zech. xi. 7.
2. There are foolish shepherds, Zech. xi. 15.
3. There are shepherds that feed themselves, and not their flock, Ezek. xxxiv. 2.
4. There are hard-hearted and pitiless shepherds, Zech. xi. 3.
5. There are shepherds that instead of healing, smite, push, and wound the diseased, Ezek. xxxiv. 4, 21.
6. There are shepherds that cause their flocks to go astray, Jer. i. 6.
7. And there are shepherds that feed their flocks ; these are the shepherds to whom thou shouldst commit thy soul for teaching and for guidance.

Quest. You may ask, How should I know those shepherds ?

Ans.—First, surrender up thy soul unto God by Christ, and choose Christ to be the chief shepherd of thy soul, and he will direct thee to his shepherds, and he will of his mercy set such shepherds over thee “as shall feed thee with knowledge and understanding,” 1 Peter, ii. 25 ; iv. 19 ; John, x. 4, 5 ; Cant. i. 7, 8 ; Jer. iii. 15 ; xxiii. 4. Before thou hast surrendered up thy soul to Christ, that he may be thy chief shepherd, thou canst not find out, nor choose to put thy soul under the teaching and guidance of his under-shepherds, for thou canst not love them ; besides, they are so set forth by false shepherds, in so many ugly guises, and under so many false and scandalous dresses, that should I direct thee to them while thou art a stranger to Christ, thou wilt count them deceivers, devourers, and wolves in sheep’s clothing, rather than the shepherds that

belong to the great and chief Shepherd, who is also the Bishop of the soul.

Yet this I will say unto thee, take heed of that shepherd that careth not for his own soul, that walketh in ways, and doth such things, as have a direct tendency to damn his own soul ; I say, take heed of such an one, come not near him, let him have nothing to do with thy soul ; for if he be not faithful to that which is his own soul, be sure he will not be faithful to that which is another man's. He that feeds his own soul with ashes (Ezek. xiii. 18-23), will scarce feed thine with the bread of life ; wherefore, take heed of such an one ; and many such there are in the world. " By their fruits you shall know them ;" they are for flattering of the worst, and frowning upon the best ; they are for promising of life to the profane, and for slaying the souls that God would have live ; they are also men that hunt souls that fear God, but for sewing pillows under those armholes which God would have to lean upon that which would afflict them : " These be them that with lies do make the heart of the righteous sad, whom I have not made sad, saith God ; and that have strengthened the hands of the wicked, that he should not return from his wicked way, by promising of him life."

And as thou shouldst, for thy soul's sake, choose for thyself good soul-shepherds, so also, for the same reason, you should choose for yourself a good wife, a good husband, a good master, a good servant ; for in all these things " the soul is concerned," Gen. xxiv. 3 ; Psalm ci. 7. Abraham would not suffer Isaac to take a wife of the daughters of Canaan, nor would David suffer a wicked servant to come into his house, or to tarry in his sight. Bad company is also very destructive to the soul, and so is evil communication ; wherefore be diligent to shun all these things, that thou mayst persevere in that way, the end of which will be the saving of thy soul, Prov. xiii. 20 ; 1 Cor. xv. 33.

And since under this head I am fallen upon cautions, let me add these to those which I have presented to thee already—

1. Take heed, take heed of learning to do evil of any that are good. It is possible for a good man to do things that are bad ; but let not his bad action embolden thee to run upon sin. Seest thou a good man that stumbleth at a stone, or that slippeth into the dirt, let that warn thee to take heed ; let his stumble make thee wary, let his fall make thee look well to thy goings ; “ ever follow that which is good,” 1 Thess. v. 15. Thy soul is at stake.

2. Take heed of the good things of bad men, for in them there lies a snare also, their good words and fair speeches tend to deceive (Rom. xvi. 17, 18) ; learn to be good by the word of God, and by the holy lives of them that be good, (Prov. iii. 31 ; xxiv. i.) ; envy not the wicked, nor desire to be with him ; choose none of his ways : thy soul lies at stake.

3. Take heed of playing the hypocrite in religion. What of God and his word thou knowest, profess it honestly, conform to it heartily, serve him faithfully ; for what is the hypocrite bettered by all his profession “ when God shall take away his soul ?” Job, xxvii. 8.

4. Take heed of delays to turn to God, and of choosing his ways for the delight of thy heart, “ for the Lord’s eye is upon them that fear him, to deliver their souls,” Psalm xxxiii. 18, 19.

5. Boast not thyself of thy flocks and thy herds, of thy gold and thy silver, of thy sons and of thy daughters. What is a house full of treasures, and all the delights of this world, if thou be empty of grace, “ if thy soul be not filled with good ?” Eccles. vi. 3. But,

Use 4. Is it so ? is the soul such an excellent thing, and is the loss thereof so unspeakably great ? Then I pray thee let me inquire a little of thee, what provision hast thou made for thy soul ? There be many that through their eagerness after the things of this life do bereave their soul of good, even of that good the which if they had it would be a good to them for ever, Eccles. iv. 8. But I ask not concerning this ; it is not what provision thou hast made for this life, but what for the life and the world to come.

“ Lord, gather not my soul with sinners,” said David (Ps. xxvi. 9) ; not with men of this world ; Lord, not with them that have their portion in this life, whose belly thou fillest with thy hid treasures. Thus you see how Solomon laments some, and how his father prays to be delivered from their lot who have their portion in this life, and that have not made provision for their soul. Well, then, let me inquire of thee about this matter. What provision hast thou made for thy soul ? And,

1. What hast thou thought of thy soul ? What ponderous thoughts hast thou had of the greatness and of the immortality of thy soul ? This must be the first inquiry ; for he that hath not had his thoughts truly exercised, ponderously exercised, about the greatness and the immortality of his soul, will not be careful after an effectual manner to make provision for his soul for the life and world to come. The soul is a man’s all, whether he knows it or no, as I have already shewed you. Now a man will be concerned about what he thinks is his all. We read of the poor servant that “ sets his heart upon his wages” (Deut. xxiv. 14, 15) ; but it is because it is his all, his treasure, and that wherein his worldly worth lieth. Why, thy soul is thy all ; it is strange if thou dost not think so ; and more strange if thou dost think so, and yet hast light, seldom, and trivial thoughts about it. These two seem to be inconsistent, therefore let thy conscience speak ; either thou hast very great and weighty thoughts about the excellent greatness of thy soul, or else thou dost not count that thy soul is so great a thing as it is, else thou dost not count it thy all.

2. What judgment hast thou made of the present state of thy soul ? I speak now to the unconverted. Thy soul is under sin, under the curse, and an object of wrath ; this is that sentence that by the word is passed upon it—“ Woe to their souls, saith God ; for they have rewarded evil to themselves” (Isa. iii. 9) ; this is the sentence of God. Well, but what judgment hast thou passed upon it while thou livest in thy debaucheries ? Is it not that which thy fellows have passed on theirs before thee, saying, “ I shall

have peace, though I walk in the imagination of my heart, to add drunkenness to thirst," Deut. xxix. 19-21. If so, know thy judgment is gross, thy soul is miserable, and turn, or in little time thine eyes will behold all this.

3. What care hast thou had of securing of thy soul, and that it might be delivered from the danger that by sin it is brought into? If a man have a horse, a cow, or a swine that is sick, or in danger by reason of this or that casualty, he will take care for his beast, that it may not perish, he will pull it out of the ditch on the Sabbath day. But, oh! that is the day on which many men do put their soul into the ditch of sin; that is the day that they set apart to pursue wickedness in. But I say, what care hast thou taken to get thy soul out of this ditch?—a ditch out of which thou canst never get it without the aid of an omnipotent arm. In things pertaining to this life, when a man feels his own strength fail, he will implore the help and aid of another; and no man can by any means deliver by his own arm his soul from the power of hell (which thou also wilt confess, if thou beest not a very brute); but what hast thou done with God for help? hast thou cried? hast thou cried out? yea, dost thou still cry out, and that day and night before him—"Deliver my soul, save my soul, preserve my soul, heal my soul, and I pour out my soul unto thee?" (Ps. xvii. 13; xxv. 20; xli. 4; lxii. 5; lxiii. 1-8); yea, canst thou say, My soul, my soul waiteth upon God, my soul thirsteth for him, my soul followeth hard after him? I say, dost thou this, or dost thou hunt thine own soul to destroy it? The soul with some is the game, their lusts are the dogs, and they themselves are the huntsmen, and never do they more halloo, and lure, and laugh, and sing, than when they have delivered up their soul, their darling, to these dogs; a thing that David trembled to think of, when he cried, "Dogs have compassed me about; save my darling, my soul, from the power of the dog," Ps. xxii. 16, 20. Thus, I say, he cried, and yet these dogs were but wicked men. But, oh! how much is a sin, a lust, worse than a man to do us hurt; yea, worse than is a dog, a lion, to hurt a lamb!

4. What are the signs and tokens that thou bearest about thee concerning how it will go with thy soul at last ? There are signs and tokens of a good, and signs and tokens of a bad ; and that the souls of sinners will have (Phil. i. 27, 28 ; Heb. vi. 9 ; Job, xxi. 29, 30 ; Isa. iii. 9) ; there are signs of the salvation of the soul, evident tokens of salvation ; and there are signs of the damnation of the soul, evident signs of damnation. Now which of these hast thou ? I cannot stand here to shew thee which are which ; but thy soul and its salvation lieth before thee, and thou hast the book of signs about these matters by thee ; thou hast also men of God to go to, and their assemblies to frequent. Look to thyself ; heaven and hell are hard by, and one of them will swallow thee up ; heaven, into unspeakable and endless glory ; or hell, into unspeakable and endless torment. Yet,

5. What are the pleasures and delights of thy soul now ? Are they things divine, or things natural ? Are they things heavenly, or things earthly ? Are they things holy, or things unholy ? For look what things thou delightest in now, to those things the great God doth count thee a servant, and for and of those thou shalt receive thy wages at the day of judgment—" His servants you are to whom you obey, whether of sin unto death, or of obedience unto righteousness," Rom vi. 16.

Wicked men talk of heaven, and say they hope and desire to go to heaven, even while they continue wicked men ; but I say, what would they do there ? If all that desire to go to heaven should come thither, verily they would make a hell of heaven ; for I say, what would they do there ? why, just as they do here ; scatter their filthiness quite over the face of heaven, and make it as vile as the pit that the devils dwell in. Take holiness away out of heaven, and what is heaven ? I had rather be in hell were there none but holy ones there, than be in heaven itself with the children of iniquity. If heaven should be filled with wicked men, God would quickly drive them out, or forsake the place for their sakes. It is true, they have been sinners,

and none but sinners, that go to heaven ; but they are washed,—“Such were some of you, but ye are washed (1 Cor. ix. 10, 11), but you are justified, but you are sanctified in the name of the Lord Jesus Christ, and by the Spirit of our God.” When the maidens were gathered together for the great king Ahasuerus, before they were brought to him into his royal presence, they were to be had to the house of the women, there to be purified with things for purification, and that for twelve months together—to wit, six months with oil of myrrh, and six months with sweet odours, and other things (Esther, ii. 3, 9, 12, 13), and so came every maiden to the king. God also hath appointed that those that come into his royal presence should first go to the house of the women, the church, and there receive of the eunuchs things for purification, things to “make us meet to be partakers of the inheritance of the saints in light,” Col. i. 12. None can go from a state of nature to glory but by a state of grace (1 Cor. v. 5 ; Rom. ix. 23) ; the Lord gives grace and glory ; hence he that goeth to heaven is said to be wrought for it, fitted, prepared for it.

Use 5. Again, fifthly, Is it so ? is the soul such an excellent thing, and is the loss thereof so unspeakably great ? Then this doctrine commends those for the wise ones that above all business concern themselves with the salvation of their souls ; those that make all other matters but things by the bye, and the salvation of their souls the one thing needful. But but few comparatively will be concerned with this use ; for where is he that doth this ? Solomon speaks of one man of a thousand (Eccles. vii. 28). However, some there be, and blessed be God for some ; but they are they that are wise, yea, wise in the wisdom of God,

1. Because they reject what God hath rejected, and that is sin.

2. Because they esteem but little of that which by the word is counted but of little esteem, and that is the world.

3. Because they choose for a portion that which God commendeth unto us for that which is the most excellent

thing—viz. himself, his Christ, his heaven, his word, his grace, and holiness, these are the great and most excellent things, and the things that they have chosen that are truly wise for their soul (and all other wise men are fools in God's account, and in the judgment of his word), and if it be so, glory and bliss must needs be their portion, though others shall miss thereof—"The wise shall inherit glory, but shame shall be the promotion of fools," Prov. iii. 35.

Let me then encourage those that are of this mind to be strong, and hold on their way. Soul, thou hast pitched right; I will say of thy choice as David said of Goliath's sword, "There is none like that; give it me." "Hold fast that thou hast, that no man take thy crown," Rev. iii. 11. Oh! I admire this wisdom; this is by the direction of the Lawgiver; this is by the teaching of the blessed Spirit of God; not the wisdom which this world teacheth, nor the wisdom which the world doth choose, which comes to nought. Surely thou hast seen something of the world to come, and of the glory of it, through faith (1 Cor. ii. 6); surely God has made thee see emptiness in that wherein others find a fulness, and vanity in that which by others is counted for a darling. Blessed are thine eyes, for they see, and thine ears, for they hear.

But who told thee that thy soul was such an excellent thing as by thy practice thou declarest thou believest it to be? What! set more by thy soul than by all the world? What! cast a world behind thy back for the welfare of a soul? Is not this to play the fool in the account of sinners, while angels wonder at and rejoice for thy wisdom?

What a thing is this, that thy soul and its welfare should be more in thy esteem than all those glories wherewith the eyes of the world are dazzled! Surely thou hast looked upon the sun, and that makes gold look like a clod of clay in thine eyesight.

But who put the thoughts of the excellences of the things that are eternal—I say, who put the thoughts of the excellency of those things into thy mind in this wanton age? in an age wherein the thoughts of eternal life and the salva-

tion of the soul are with and to many like the Morocco ambassador and his men, of strange faces, in strange habits, with strange gestures and behaviours, monsters to behold.

But where hadst thou that heart that gives entertainment to these thoughts, these heavenly thoughts? These thoughts are like the French protestants, banished thence where they willingly would have harbour. How came they to thy house, to thy heart, and to find entertainment in thy soul? The Lord keep them in every imagination of the thoughts of thy heart for ever, and incline thine heart to seek him more and more.

And since the whole world have slighted and despised, and counted foolish the thoughts and cogitations wherewith thy soul is exercised, what strong and mighty supporter is it upon and with which thou bearest up thy spirit, and takest encouragement in this thy forlorn, unoccupied, and singular way? for so I dare say it is with the most; but certainly it is something above thyself, and that is more mighty to uphold thee than are the power, rage, and malice of all the world to cast thee down, or else thou couldst not bear up, now the stream and the force thereof are against thee.

Object 1. I know my soul is an excellent thing, and that the world to come and its glories, even in the smallest glimpse thereof, do swallow up all the world that is here; my heart also doth greatly desire to be exercised about the thoughts of eternity, and I count myself never better than when my poor heart is filled with them; as for the rage and fury of this world, it swayeth very little with me, for my heart is come to a point; but yet, for all that, I meet with many discouragements, and such things that indeed do weaken my strength in the way.

But, brave soul, pray tell me what the things are that discourage thee, and that weaken thy strength in the way?

Why, the amazing greatness of this my enterprise, that is one thing. I am now pursuing things of the highest, the greatest, the most enriching nature, even eternal things; and the thoughts of the greatness of them drowned me; for when the heat of my spirit in the pursuit after them is a

little returned and abated, methinks I hear myself talking thus to myself : Fond fool ! canst thou imagine that such a gnat, a flea, a pismire as thou art, can take and possess the heavens, and mantle thyself up in the eternal glories ? If thou makest first a trial of the successfulness of thy endeavours upon things far lower, more base, but much more easy to obtain, as crowns, kingdoms, earldoms, dukedoms, gold, silver, or the like, how vain are these attempts of thine ; and yet thou thinkest to possess thy soul of heaven ! Away, away ! by the height thereof thou mayst well conclude it is far above out of thy reach ; and by the breadth thereof it is too large for thee to grasp ; and by the nature of the excellent glory thereof, too good for thee to possess. These are the thoughts that sometimes discourage me, and that weaken my strength in the way.

Ans.—The greatness of thy undertakings does but shew the nobleness of thy soul, in that it cannot, will not, be content with such low and dry things as the baseborn spirits that are of the world can and do content themselves withal. And as to the greatness of the things thou aimest at, though they be, as they are indeed, things that have not their like, yet they are not too big for God to give, and he has promised to give them to the soul that seeketh him (Luke, xii. 32 ; Matt. xxv. 14 ; Col. i. 4) ; yea, he hath prepared the kingdom, given the kingdom, and laid up in the kingdom of heaven the things that thy soul longeth for, presseth after, and cannot be content without. As for thy making a trial of the successfulness of thy endeavours upon things more inferior and base, that is but a trick of the old deceiver. God has refused to give his children the great, the brave, and glorious things of this world (a few only excepted), because he has prepared some better thing for them (1 Cor. i. 27 ; Heb. x. 39 ; xi. 36–40 ; Col. vi. 9 ; 1 Pet. i. 8, 9) ; wherefore faint not, but let thy hand be strong, for thy work shall be rewarded ; and since thy soul is at work for soul-things, for divine and eternal things, God will give them to thee ; thou art not of the number of them that draw back unto perdition, but of them that believe to the

saving of the soul ; thou shalt receive the end of thy faith, the salvation of thy soul.

Object. 2. But all my discouragements do not lie in this. I see so much of the sinful vileness of my nature, and feel how ready it is to thrust itself forth at all occasions to the defiling of my whole man, and more. Now this added to the former, adds to my discouragement greatly.

Ans.—This should be cause of humiliation and of self-abasement, but not of discouragement ; for the best of saints have their weaknesses, these their weaknesses. The ladies as well as she that grinds at the mill know what doth attend that sex ; and the giants in grace as well as the weak and shrubs are sensible of the same things, which thou layest in against thy exercising of hope, or as matter of thy discouragement. Psalm lxxvii. 2, poor David says, his soul refused to be comforted upon this very account, and Paul cries out under sense of this, “ O wretched man that I am ! ” and comes as it were to the borders of a doubt, saying, “ Who shall deliver me ” (Rom. vii. 24) ; only he was quick at remembering that Christ was his righteousness and price of redemption, and there he relieved himself.

Again ; this should drive us to faith in Christ ; for therefore are corruptions by divine permission still left in us, not to drive us to unbelief, but to faith—that is, to look to the perfect righteousness of Christ for life.

And for further help, consider, that therefore Christ liveth in heaven, making intercession (Rom. v. 6–9), that thou mightest be saved by his life, not by thine, and by his intercessions, not by thy perfections, Col. i. 20 ; 1 Peter, i. 13 ; v. 5 ; 2 Cor. vii. 11 ; Mark, xiii. 37 ; 2 Peter, i. 10. Let not therefore thy weaknesses be thy discouragements ; only let them put thee upon the duties required of thee by the gospel—to wit, faith, hope, repentance, humility, watchfulness, diligence, &c.

Object. 3. But I find, together with these things, weakness and faintness as to my graces ; my faith, my hope, my love, and desires to these and all other Christian duties are weak ; I am like the man in the dream, that would

have run, but could not; that would have fought, but could not; and that would have fled, but could not.

Ans. 1. Weak graces are graces, weak graces may grow stronger; but if the iron be blunt, put to the more strength, Eccles. x. 10. 2. Christ seems to be most tender of the weak, "He shall gather his lambs with his arm, shall carry them in his bosom, and shall gently lead them that are with young," Isa. xl. 11. And again, "I will seek that which was lost, and bring again that which was driven away, and I will bind up that which was broken, and will strengthen that which was sick," Ezek. xxxiv. 16. Only here will thy wisdom be manifested—to wit, that thou grow in grace, and that thou use lawfully and diligently the means to do it, 2 Pet. iii. 18; Phil. iii. 10, 11; 1 Thess. iii. 11–13.

I come, in the next place, to a use of terror, and so I shall conclude. Is it so? is the soul such an excellent thing, and is the loss thereof so unspeakably great? Then this sheweth the sad state of those that lose their souls. We use to count those in a deplorable condition that by one only stroke are stript of their whole estate; the fire swept away all that he had; or all that he had was in such a ship, and that ship sunk into the bottom of the sea; this is sad news, this is heavy tidings, this is bewailed of all, especially if such were great in the world, and were brought by their loss from a high to a low, to a very low condition; but alas! what is this to the loss about which we have been speaking all this while? The loss of an estate may be repaired, or if not, a man may find friends in his present deplorable condition to his support, though not recovery; but far will this be from him that shall lose his soul. Ah! he has lost his soul, and can never be relieved again, unless hell-fire can comfort him; unless he can solace himself in the fiery indignation of God; terrors will be upon him, anguish and sorrow will swallow him up, because of present misery; slighted and set at nought by God and his angels, he will also be in this his miserable state, and this will add to sorrow, sorrow, and to his vexation of spirit, howling.

To present you with emblems of tormented spirits, or to draw before your eyes the picture of hell, are things too light for so ponderous a subject as this ; nor can any man frame or invent words, be they never so deep and profound, sufficient to the life to set out the torments of hell. All those expressions of fire, brimstone, the lake of fire, a fiery furnace, the bottomless pit, and a hundred more to boot, are all too short to set forth the miseries of those that shall be damned souls. " Who knows the power of God's anger ?" (Psalm xc. 11) none at all ; and unless the power of that can be known, it must abide as unspeakable as the love of Christ, which passeth knowledge.

We hear it thunder, we see it lighten ; yea, eclipses, comets, and blazing stars are all subject to smite us with terror ; the thought of a ghost, of the appearing of a dead wife, a dead husband, or the like, how terrible are these things ! But alas, what are these ? mere fleabittings, nay, not so bad, when compared with the torments of hell. Guilt and despair, what are they, who understands them unto perfection ? The ireful looks of an infinite Majesty, what mortal in the land of the living can tell us to the full how dismal and breaking to the soul of a man it is when it comes as from the power of anger, and arises from the utmost indignation ? Besides, who knows of all the ways by which the Almighty will inflict his just revenges upon the souls of damned sinners ? When Paul was caught up to the third heaven, he heard words that were unspeakable ; and he that goes down to hell shall hear groans that are unutterable. Hear, did I say ? they shall feel them, they shall feel them burst from their wounded spirits as thunderclaps do from the clouds. Once I dreamed that I saw two (whom I knew) in hell, and methought I saw a continual dropping from heaven, as of great drops of fire lighting upon them to their sore distress. Oh ! words are wanting, thoughts are wanting, imagination and fancy are poor things here ; hell is another kind of place and state than any alive can think ; and since I am upon this subject, I will here treat a little of hell as the scriptures will

give me leave, and the rather because I am upon a use of terror, and because hell is the place of torment, Luke, xvi.

1. Hell is said to be beneath, as heaven is said to be above ; because as above signifieth the utmost joy, triumph, and felicity (Prov. xv. 24) ; so beneath is a term most fit to describe the place of hell by, because of the utmost opposition that is between these two ; hell being the place of the utmost sorrow, despair, and misery ; there are the underlings ever trampled under the feet of God ; they are beneath, below, under.

2. Hell is said to be darkness, and heaven is said to be light (Matt. xxii. 12),—light, to shew the pleasurable and the desirableness of heaven ; and darkness, to shew the dolesome and wearisomeness of hell ; and how weary, oh ! how weary and wearisomely, as I may say, will damned souls turn themselves from side to side, from place to place, in hell, while swallowed up in the thickest darkness, and griped with the burning thoughts of the endlessness of that most unutterable misery !

3. Men are said to go up to heaven, but they are said to go down to hell (Ezek. xxxii. 17–19),—up, because of exaltation, and because they must abound in beauty and glory that go to heaven ; down, because of those sad dejections, that great deformity and vile contempt that sin hath brought them to that go to hell.

4. Heaven is called a hill or mount, hell is called a pit, or hole (Heb. xii. ; Rev. ix. 2 ; xiv.),—heaven, a mount, the mount Zion, to shew how God has and will exalt them that loved him in the world ; hell, a pit or hole, to shew how all the ungodly shall be buried in the yawning paunch and belly of hell, as in a hollow cave.

5. Heaven ! It is said of heaven, the height of heaven—and of hell, the bottomless pit (Job, xxii. 12 ; Rev. ix. 2 ; xx. 3)—the height of heaven, to shew that the exaltation of them that do ascend up thither is both perfect and unsearchable ; and hell, the bottomless pit, to shew that the downfall of them that descend in thither will never beat an end—down, down, down they go, and nothing but down, down still.

6. Heaven! It is called the paradise of God; but hell, the burning lake (Rev. ii. 7; xxii. 15)—a paradise, to shew how quiet, harmless, sweet, and beautiful heaven shall be to them that possess it, as the garden was at the beginning of the creation; hell, the burning lake, to allude to Sodom, that since its destruction has turned into a stinking lake, and to shew that as their distress was unutterable, and to the highest amazement, full of confusion and horror, when that tempestuous storm of fire and brimstone was rained from the Lord out of heaven upon them, so to the utmost degree shall it be with the souls that are lost and cast into hell.

7. It is said that there are dwelling-houses or places in the kingdom of heaven, and also that there are the cells or the chambers of death in hell, John, xiv. 1-3; Zech. iii. 7; Isa. lvii. 1, 2; Prov. vii. 27; Deut. xxxii. 22; Ps. lxxviii. 13. There are mansions or dwelling-places in heaven, to shew that every one of them that go thither might have his reward, according to his work; and that there is hell, and the lowest hell, and the chambers of death in hell, to shew there are places and states in hell too, for sinners to be imprisoned in according to their faults (Luke, xx. 47); hence it is said of some, These shall receive greater damnation; and of others, That it shall be more tolerable for Sodom and Gomorrah in the judgment than for them, &c.

The lowest hell, Luke, x. 12, 14. How many hells there are above that, or more tolerable tormenting places than the most exquisite torments there, God and they that are there know best; but degrees without doubt there are; and the term "lowest" shews the utmost and most exquisite distress; so the chambers of death, the second death in hell, for so I think the words should be understood—"Her house is the way to hell, going down to the chambers of death," Prov. vii. 27. These are the chambers that the chambers in the temple, or that the dwelling-places in the house in heaven, are opposed to; and this opposition shews, that as there will be degrees of glory in heaven, so there will of torments in hell; and there is all reason for it, since

the punishment must be inflicted by God, the infinitely just. Why should a poor, silly, ignorant man, though damned, be punished with the same degree of torment that he that has lived a thousand times worse shall be punished with? It cannot be; justice will not admit it; guilt, and the quality of the transgression will not admit it; yea, the tormenting fire of hell itself will not admit it; for if hell-fire can kindle upon nothing but sin, and the sinner for the sake of it, and if sin be as oil to that fire, as the Holy Ghost seems to intimate, saying, "Let it come into his bowels like water, and like oil into his bones" (Psalm cix. 17, 18), then as the quantity of the oil is, so will the fire burn, and so will the flaming flame ascend, and the smoke of their torment, for ever and ever. Suppose a piece of timber a little bedaubed with oil, and another that hath been soaking in it many a year, which of these two, think you, would burn fiercest? and whence would the flaming flame ascend highest and make the most roaring noise? Suppose two vessels filled with oil, one containing the quantity of a pint, the other containing the quantity of a hogshead, and suppose that in one place they were both set on fire, yet so that they might not intermix flames; nay, though they did, yet all would conclude that the most amazing roaring flame would be upon the biggest vessel, and would be the effect of the greatest quantity of oil; so it will be with the wicked in hell, the lowest hell is for the biggest sinners, and theirs will be the greater damnation, and the more intolerable torment, though he that has least of this oil of sin in his bones, and of the kindlings of hell-fire upon him, will find he has hell enough, and will be weary enough thereof, for still he must struggle with flames that are everlasting; for sin is such a thing, that it can never be burned out of the soul and body of a damned sinner.

But again; having treated thus of hell, we will now speak a word or two of sin, for that is it upon which hell-fire seizes, and so on the soul by that. Sin! it is the sting of

hell—the sting of death is sin. By “death” in this place we must not understand that which is natural, but that which is in hell, the second death, even everlasting damnation; for natural death the saints die, yea, and also many sinners, without the least touch of a sting from that; but here is a death that has a sting to hurt, to twinge, and wound the sinner with, even then when it has the utmost mastery of him. And this is the death that the saved are delivered from; not that which is natural, for that is the end of them as of others (1 Cor. xv. 55; Eccles. ii. 15, 16); but the second death, the death in hell, for that is the portion of the damned, and it is from that that the saints have a promise of deliverance—“He that overcometh shall not be hurt of the second death,” Rev. ii. 11. And again, “Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power,” chap. xx. 6. It is this death, then, that hath the chambers to hold each damned soul in; and sin is the twining, winding, biting, poisoning sting of this death, or of these chambers of hell for sinners to be stricken, stung, and pierced with. “The sting of death is sin.” Sin in the general of it is the sting of hell, for there would be no such thing as torment even there were it not that sin is there with sinners; for as I have hinted already, the fire of hell, the indignation and wrath of God, can fasten and kindle upon nothing but for or because of sin; sin then, as sin is the sting and the hell of hells, of the lowest and upmost hells; sin, I say, in the nature of it, simply as it is concluded both by God and the damned to be a breach of his holy law, so it is the sting of the second death, which is the worm of hell. But then, as sin is such a sting in itself, so it is heightened, sharpened, and made more keen and sharp by those circumstances that as concomitants attend it in every act; for there is not a sin at any time committed by man but there is some circumstance or other attends it that makes it, when charged home by God’s law, bigger and sharper, and more venom and poisonous to the soul than if it could be committed without it; and this

is the sting of the hornet, the great sting. I sinned without a cause to please a base lust, to gratify the devil ; here is the sting. Again ; I preferred sin before holiness, death before life, hell before heaven, the devil before God, and damnation before a Saviour ; here is the sting. Again ; I preferred moments before everlastings, temporals before eternals, to be racked and always slaying before the life that is blessed and endless ; here is the sting. Also, this I did against light, against convictions, against conscience, against persuasion of friends, ministers, and the godly lives which I beheld in others ; here is the sting. Also, this I did against warnings, forewarnings, yea, though I saw others fall before my face by the mighty hand of God for committing of the same ; here is the sting.

Sinners, would I could persuade you to hear me out. A man cannot commit a sin but by the commission of it he doth by some circumstance or other sharpen the sting of hell, and that to pierce himself through, and through, and through with many sorrows, 1 Tim. vi. 10. Also, the sting of hell to some will be, that the damnation of others stands upon their score, for that by imitating of them, by being deluded by them, persuaded by them, drawn in by them, they perish in hell for ever ; and hence it is that these principal sinners must die all these deaths in themselves that those damned ones that they have drawn into hell are also to bear in their own souls for ever. And this God threatened to the prince of Tyrus, that capital sinner, because by his pride, power, practice, and policy, he cast down others into the pit ; therefore saith God to him, "They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas." And again ; "Thou shalt die the deaths of the uncircumcised by the hand of strangers ; for I have spoken it, saith the Lord." Ah ! this will be the sting of them, of those that are principal, chief, and, as I may call them, the captain and ringleading sinners. Vipers will come out of other men's fire and flames, and settle upon, seize upon, and for ever abide upon their consciences,

and this will be the sting of hell, the great sting of hell to them.

I will yet add to this ; how will the fairness of some for heaven, even the thoughts of that, sting them when they come to hell. It will not be so much their fall into the pit, as from whence they fell into it, that will be to them the buzzing noise and sharpened sting of the great and terrible hornet. "How art thou fallen from heaven, O Lucifer !" there is the sting, Isa. xiv. 12 ; Matt. xi. 23. Thou that art exalted up to heaven shalt be thrust down to hell, though thou hast made thy nest among the stars, from thence will I fetch thee down ; there is a sting, Obad. 4. To be pulled, for and through love to some vain lust, from the everlasting gates of glory, and caused to be swallowed up for it in the belly of hell, and made to lodge for ever in the darksome chambers of death, there is the piercing sting.

But again ; as there is the sting of hell, so there is the strength of that sting ; for a sting, though never so sharp or venom, yet if it wanteth strength to force it to the designed execution, it doth but little hurt. But this sting has strength to cause it to pierce into the soul ; the sting of death is sin, and the strength of sin is the law, 1 Cor. xv. 56 ; Rom. iv. 15 ; vii. 8. Here then is the strength of the sting of hell ; it is the law in the perfect penalty of it ; for without the law, sin is dead. Yea, again he saith, where no law is, there is no transgression ; the law then followeth, in the executive part of it, the soul into hell, and there strengtheneth sin, that sting in hell, to pierce by its unutterable charging of it on the conscience, the soul for ever and ever ; nor can the soul justly murmur or repine at God or at his law, for that then the sharply apprehensive soul will well discern the justness, righteousness, reasonableness, and goodness of the law, and that nothing is done by the law unto it but that which is just and equal.

This therefore will put great strength and force into sin to sting the soul, and to strike it with the lashes of a scor-

pion. And yet to these the abiding life of God, the Judge and God of this law, will never die. When princes die, the law may be altered by the which at present transgressors are bound in chains ; but, oh ! here is also that which will make this sting so sharp and keen, the God that executes it will never die. “ It is a fearful thing to fall into the hands of the living God,” Heb. x. 30, 31.

JUSTIFICATION

BY

AN IMPUTED RIGHTEOUSNESS;

OR,

NO WAY TO HEAVEN BUT BY JESUS CHRIST.

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JUSTIFICATION is to be diversly taken in the scripture.

1. Sometimes it is taken for the justification of persons.
2. Sometimes for the justification of actions.
3. And sometimes for the justification of the person and action too.

It is taken for the justification of persons, and that,

- (1.) As to justification with God ; or,
- (2.) As to justification with men.

As to justification with God—that is, when a man stands clear, quit, free, or, in a saved condition before him, in the approbation of his holy law.

As to justification with men—that is, when a man stands clear and quit from just ground of reprehension with them.

Justification also is to be taken with reference to actions; and that may be when they are considered,

1. As flowing from true faith ; or,
2. Because the act done fulfils some transient law.

(1.) As actions flow from faith, so they are justified, because done before God in, and made complete through, the perfections of Jesus Christ, 1 Pet. ii. 5 ; Heb. xiii. 15 ; Rev. viii. 1-4.

(2.) As by the doing of the act some transient law is fulfilled ; as when Jehu executed judgment upon the house of Ahab—“ Thou hast done well,” said God to him, “ in exe-

cuting that which is righteous in mine eyes, and hast done to the house of Ahab all that was in mine heart," 2 Kings, x. 30.

As to such acts, God may or may not look at the qualification of those that do them ; and it is clear that he had not respect to any good that was in Jehu, in the justifying of this action ; nor could he, for Jehu stuck close yet to the sins of Jeroboam, but " took no heed to walk in the law of the Lord God of Israel," chap. x. 29, 31.

I might hence also shew you, that a man may be justified even then when his action is condemned ; also that a man may be in a state of condemnation, when his action may be justified. But with these distinctions I will not take up time, my intention being to treat of justification, as it sets a man free or quit from sin, the curse and condemnation of the law in the sight of God, in order to eternal salvation.

And that I may with the more clearness handle this point before you, I will lay down and speak to this proposition—

That there is no other way for sinners to be justified from the curse of the law in the sight of God, than by the imputation of that righteousness long ago performed by, and still residing with, the person of Jesus Christ.

The terms of this proposition are easy ; yet if it will help, I will speak a word or two for explication.

(1.) By a sinner, I mean one that has transgressed the law ; for " sin is the transgression of the law," 1 John, iii. 4.

(2.) By the curse of the law, I mean that sentence, judgment, or condemnation which the law pronounceth against the transgressor, Gal. iii. 10.

(3.) By justifying righteousness, I mean that which stands in the doing and suffering of Christ when he was in the world ; Rom. v. 19.

(4.) By the residing of this righteousness in Christ's person, I mean, it still abides with him as to the action, though the benefit is bestowed upon those that are his.

(5.) By the imputation of it to us, I mean God's making of it ours by an act of his grace, that we by it might be secured from the curse of the law.

(6.) When I say there is no other way to be justified, I cast away to that end the law, and all the works of the law as done by us.

Thus I have opened the terms of the proposition.

Now the two first—to wit, What sin and the curse is, stand clear in all men's sight, unless they be atheists, or desperately heretical. I shall therefore in few words, clear the other four.

First, Therefore justifying righteousness is the doing and suffering of Christ when he was in the world. This is clear, because we are said to be "justified by his obedience," Rom. v. 19; by his obedience to the law. Hence he is said again to be the end of the law for that very thing—"Christ is the end of the law for righteousness," &c., Rom. x. 4. The end, what is that? Why, the requirement or demand of the law. But what is it? Why, righteousness, perfect righteousness, Gal. iii. 10. Perfect righteousness, what to do? That the soul concerned might stand spotless in the sight of God, Rev. i. v. Now this lies only in the doings and sufferings of Christ; for "by his obedience many are made righteous;" wherefore as to this Christ is the end of the law, that being found in that obedience, that becomes to us sufficient for our justification. Hence, we are said to be made righteous by his obedience; yea, and to be washed, purged, and justified by his blood, Heb ix. 14; Romans, v. 18, 19.

Secondly, That this righteousness still resides in and with the person of Christ, even then when we stand just before God thereby, is clear, for that we are said when justified to be justified "in him."—"In the Lord shall all the seed of Israel be justified." And again; "Surely, shall one say, in the Lord have I righteousness," &c. And again; "For him are ye in Christ Jesus, who is made unto us of God righteousness," Isa. xlv. 24, 25; 1 Cor. i. 30.

Mark, the righteousness is still "in him," not "in us;" even

then when we are made partakers of the benefit of it, even as the wing and feathers still abide in the hen when the chickens are covered, kept, and warmed thereby.

For as my doings, though my children are fed and clothed thereby, are still my doings, not theirs, so the righteousness wherewith we stand just before God from the curse still resides in Christ, not in us. Our sins when laid upon Christ were yet personally ours, not his ; so his righteousness when put upon us is yet personally his, not ours. What is it, then ? Why, " he was made to be sin for us, who knew no sin ; that we might be made the righteousness of God in him," 2 Cor. v. 21.

Thirdly, It is therefore of a justifying virtue only by imputation, or as God reckoneth it to us ; even as our sins made the Lord Jesus a sinner—nay, sin, by God's reckoning of them to him.

It is absolutely necessary that this be known of us ; for if the understanding be muddy as to this, it is impossible that such should be sound in the faith ; also in temptation, that man will be at a loss that looketh for a righteousness for justification in himself, when it is to be found nowhere but in Jesus Christ.

The apostle, who was his craftsman as to this, was always " looking to Jesus," that he " might be found in him" (Phil. iii. 6-8), knowing that nowhere else could peace or safety be had.

And indeed this is one of the greatest mysteries in the world—namely, that a righteousness that resides with a person in heaven should justify me, a sinner, on earth.

Fourthly, Therefore the law and the works thereof, as to this must by us be cast away ; not only because they here are useless, but also they being retained are a hindrance. That they are useless is evident, for that salvation comes by another name, Acts, iv. 12. And that they are a hindrance, it is clear, for the very adhering to the law, though it be but a little, or in a little part, prevents justification by the righteousness of Christ, Rom. ix. 31, 32.

What shall I say ? As to this, the moral law is rejected,

the ceremonial law is rejected, and man's righteousness is rejected, for that they are here both weak and unprofitable, Rom. viii. 2, 3 ; Gal. iii. 21 ; Heb. x. 1-12.

Now if all these and their works as to our justification are rejected, where but in Christ is righteousness to be found ?

Thus much, therefore, for the explication of the proposition—namely, that there is no other way for sinners to be justified from the curse of the law in the sight of God than by the imputation of that righteousness long ago performed by, and still residing with, the person of Jesus Christ.

Now, from this proposition I draw these two positions—

First, That men are justified from the curse of the law before God while sinners in themselves.

Secondly, That this can be done by no other righteousness than that long ago performed by, and residing with, the person of Jesus Christ.

Let us, then, now enter into the consideration of the first of these—namely, That men are justified from the curse of the law before God while sinners in themselves.

This I shall manifest,

1. By touching upon the mysterious acts of our redemption.

2. By giving of you plain texts which discover it ; and,

3. By reasons drawn from the texts.

For the first of these ; to wit, the mysterious act of our redemption : and that I shall speak to under these two heads—

1. I shall shew you *what* that is ; and,

2. *How* we are concerned therein.

That which I call, and that rightly, the mysterious act of our redemption, is Christ's sufferings as a common, though a particular person and as a sinner, though always completely righteous.

That he suffered as a common person is true. By common, I mean a public person, or one that presents the body of mankind in himself. This a multitude of scriptures bear witness to, especially that fifth chapter to the Romans, where by the apostle he is set before us as the head

of all the elect, even as Adam was once head of all the world. Thus he lived, and thus he died; and this was a mysterious act.

And that he should die as a sinner, when yet himself did "no sin, nor had any guile found in his mouth," made this act more mysterious, 1 Pet. i. 19; ii. 22; iii. 18. That he died as a sinner is plain—"He hath made him to be sin. And the Lord laid upon him the iniquity of us all," Isaiah, liii. That, then, as to his own person he was completely sinless is also as truly manifest, and that by a multitude of scriptures.

Now, I say, that Christ Jesus should be thus considered, and thus die, was the great mystery of God. Hence Paul tells us, that when he preached "Christ crucified," he preached not only the "wisdom of God," but the "wisdom of God in a mystery," even his "hidden wisdom," for, indeed, this wisdom is hidden, and kept close from the "fowls of the air," 1 Cor. i. 23; ii. 7, 8; Job, xxviii. 20, 21.

It is also so mysterious, that it goes beyond the reach of all men, except those to whom an understanding is given of God to apprehend it, 1 John, v. 20.

That one particular man should represent all the elect in himself, and that the most righteous should die as a sinner, yea, as a sinner by the hand of a just and holy God, is a mystery of the greatest depth.

Secondly, And now I come to shew you how the elect are concerned therein; that is, in this mysterious act of this most blessed One; and this will make this act yet more mysterious to you.

Now, then, we will speak of this first, as to how Christ prepared himself thus mysteriously to act.

1. He took hold of our nature. I say, he took hold of *us*, by taking upon him flesh and blood. The Son of God therefore, took not upon him a particular person, though he took to him a human body and soul; but that which he took was, as I may call it, a lump of the common nature of man, and by that, hold of the whole elect seed of Abraham; Heb. ii. 16, "For verily he took not on him

the nature of angels, but he took on him the seed of Abraham."

Hence he, in a mystery, became us, and was counted as all the men that were or should be saved. And this is the reason why we are said to *do*, when only Jesus Christ did *do*. As for instance—

First, When Jesus Christ fulfilled the righteousness of the law, it is said it was fulfilled in us, because indeed fulfilled in our nature: "For what the law could not do, in that it was weak through the flesh; God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us," &c. But because none should appropriate this unto themselves that have not had passed upon them a work of conversion, therefore he adds, "Who walk not after the flesh, but after the Spirit." For there being a union between head and members, though things may be done by the head, and that for the members, the things are counted to the members, as if not done only by the head. The "righteousness of the law is fulfilled in us;" and that truly, because fulfilled in that common nature which the Son of God took of the Virgin. Wherefore, in this sense we are said to *do* what only was done by him; even as the client doth by his lawyer, when his lawyer personates him; the client is said to do, when it is the lawyer only that does; and to overcome by doing, when it is the lawyer that overcomes; the reason is, because the lawyer does in the client's name. How much more then may it be said *we do*, when only Christ does; since he does what he does, not in our name only, but in our nature too; "for the law of the spirit of life in Christ (not in me) has set me free from the law of sin and death," Rom. viii. 1-3; he doing in his common flesh what could not be done in my particular person, that so I might have the righteousness of the law fulfilled in me, my flesh assumed by Christ; though impossible to be done, because of the weakness of my person.

The reason of all this is, because we are said to be in

him in his doing, in him by our flesh, and also by the election of God. So, then, as all men sinned when Adam fell, so all the elect did righteousness when Christ wrought and fulfilled the law ; for “ as in Adam all die, even so in Christ shall all be made alive.”

Secondly, As we are said to *do* by Christ, so we are said to suffer *by* him, to suffer *with* him. “ I am crucified with Christ,” said Paul. And again ; “ Forasmuch, then, as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind ; for he that hath suffered in the flesh hath ceased from sin,” 1 Pet. iv. 1, 2. Mark how the apostle seems to change the person. First he says, it is Christ that suffered ; and that is true ; but then he insinuates that it is us that suffered, for the exhortation is to believers, “ to walk in newness of life ;” and the argument is, because they have suffered in the flesh : “ For he that hath suffered in the flesh, hath ceased from sin ; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God,” Gal. ii. 20.

We *then* suffered when Christ suffered ; we then suffered in his flesh and also our “ old man was crucified with him,” Rom. vi. 6 ; that is, in his crucifixion ; for when he hanged on the cross, all the elect hanged there in their common flesh which he assumed, and because he suffered there as a public man.

Thirdly, As we are said to suffer with him, so we are said to die, to be dead with him ; with *him*, that is, by the dying of his body : “ Now, if we be dead with Christ, we believe that we shall also live with him,” Rom. vi. 8.

Wherefore he saith in other places, “ Brethren, ye are become dead to the law by the body of Christ ;” for indeed we died then to it by him. To the law—that is, the law now has nothing to do with us ; for that it has already executed its curse to the full upon us by its slaying of the body of Christ ; for the body of Christ was our flesh, upon it also was laid our sin. The law, too, spent that curse that was due to us upon him when it condemned, killed, and cast him into the grave. Wherefore, it having thus spent its

whole curse upon him as standing in our stead, we are exempted from its curse for ever; we are become dead to it by that body, Rom. vii. 4; it has done with us as to justifying righteousness. Nor need we fear its damning threats any more; for by the death of this body we are freed from it, and are for ever now coupled to a living Christ.

Fourthly, As we are said thus to be *dead*, so we are said also to *rise again* by him—"Thy dead men" (saith he to the Father) "shall live, together with my dead body shall they arise." And again; "After two days he will revive us, and in the third day we shall live in his sight," Isaiah, xxvi. 19; Hos. vi. 2.

Both these scriptures speak of the resurrection of Christ, of the resurrection of his body on the third day; but behold, as we were said before to suffer and be dead with him, so now we are said also to rise and live in God's sight by the resurrection of his body; for, as was said, the flesh was ours; he took part of our flesh when he came into the world; and in it he "suffered, died, and rose again," Heb. ii. 14. We also were therefore counted by God in that God-man when he did this; yea, he suffered, died, and rose as a common head.

Hence also the New Testament is full of this, saying, "If ye be dead with Christ." "If ye be risen with Christ." And again; "He hath quickened us together with him," Col. ii. 20; iii. 1; and ii. 13.

"We are quickened together with him." "Quickened," and "quickened together with him." The apostle hath words that cannot easily be shifted or evaded. Christ then was quickened when he was raised from the dead. Nor is it proper to say that he was ever quickened either before or since. This text also concludes that we—to wit, the whole body of God's elect, were also quickened then, and made to live with him together. True, we also are quickened personally by grace the day in the which we are born unto God by the gospel; yet before that we are quickened in our

head ; quickened when he was raised from the dead ; quickened together with him.

Fifthly, Nor are we thus considered—to wit, as dying and rising, and so left. But the apostle pursues his argument, and tells us that we also reap by him, as being considered in him, the benefit which Christ received, both in order to his resurrection, and the blessed effect thereof.

1. We received, by our thus being counted in him, that benefit which did precede his rising from the dead ; and what was that but the forgiveness of sins ? For this stands clear to reason, that if Christ had our sins charged upon him at his death, he then must be discharged of them in order to his resurrection. Now, though it is not proper to say they were forgiven to him, because they were purged from him by merit, yet they may be said to be forgiven us, because we receive this benefit by grace.

And this, I say, was done precedent to his resurrection from the dead : “ He hath quickened us together with him, *having* forgiven us all trespasses.” He could not be “ quickened ” till we were “ discharged ; ” because it was not for himself, but for us, that he died. Hence we are said to be at that time, as to our own personal estate, dead in our sins, even when we are “ quickened together with him,” Col. ii. 13.

Therefore both the “ quickening ” and “ forgiveness ” too, so far as we are in this text concerned, is to him, as we are considered in him or to him, with respect to us.

Having forgiven you *all* trespasses. For necessity so required ; because else how was it possible that the pains of death should be loosed in order to his rising, so long as one sin stood still charged to him, as that for the commission of which God had not received a plenary satisfaction ? As therefore we suffered, died, and rose again by him ; so, in order to his so rising, he, as presenting of us in his person and suffering, received for us remission of all our trespasses. A full discharge therefore was, in and by Christ, received of God of all our sins before he arose from the dead ; as his resurrection truly declared ; for “ he was delivered for our

offences, and was raised again for our justification," Rom. iv. 25.

This therefore is one of the privileges we receive by the rising again of our Lord ; for that we were in his flesh considered, yea, and in his death and suffering too.

2. By this means also we have now escaped death. "Knowing that Christ being raised from the dead, dieth no more ; death hath no more dominion over him. For in that he died, he died unto (or, for) sin once ; but in that he liveth, he liveth unto God," Rom. vi. 9, 10.

Now in all this, considering what has been said before, we that are of the elect are privileged, for that we also are raised up by the rising of the body of Christ from the dead. And thus the apostle bids us reckon—"Likewise reckon also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ," Rom. vi. 11.

Hence Christ says, "he is the resurrection and the life," for that all his are safe in him, suffering, dying, and rising. He is the life, our life ; yea, so our life that by him the elect do live before God, even then when as to themselves they yet are dead in their sins. Wherefore, hence it is that in time they partake of quickening grace from this their head, to the making of them also live by faith, in order to their living hereafter with him in glory ; for if Christ lives, they cannot die that were sharers with him in his resurrection. Hence they are said to "live," being "quickened together with him." Also, as sure as at his resurrection they lived "by him," so sure at his coming shall they be gathered "to him ;" nay, from that day to this all that, as aforesaid, were in him at his death and resurrection, are already, in the "fulness of the dispensation of time," daily "gathering to him." For this he hath purposed, wherefore none can disannul it—"In the fulness of the dispensation of time, to gather together in one all things in Christ, both which are in heaven and which are in earth, even in him," Eph. i. 9, 10.

3. To secure this the more to our faith that believe, as we are said to be "raised up together with him," so we are

said "to be made to sit together in heavenly places in Christ Jesus;" Eph. ii. 6. We died by him, we rose by him, and are together, even all the elect set down together in "heavenly places in Christ Jesus;" for still even now he is on the right hand of God; he is to be considered as our public man, our head, and so one in whom is concluded all the elect of God. We then are by him already in heaven; in heaven, I say, by him; yea, set down there in our places of glory by him. Hence the apostle, speaking of us again, saith, that as we are predestinate, we are called, justified, and glorified; called, justified, glorified, all is done, already done, as thus considered in Christ, Rom. viii. 30. For that in his public work there is nothing yet to do as to this. Is not he called? Is not he justified? Is not he glorified? And are we not in him, in him, even as so considered?

Nor doth this doctrine hinder or forestal the doctrine of regeneration or conversion; nay, it lays a foundation for it; for by this doctrine we gather assurance that Christ will have his own; for if already they live in their head, what is that but a pledge that they shall live in their persons with him? and, consequently, that to that end they shall, in the times allotted for that end, be called to a state of faith, which God has ordained shall precede and go before their personal enjoyment of glory.

Nor doth this hinder their partaking of the symbol of regeneration, and of their other privileges to which they are called in the day of grace; yea, it lays a foundation for all these things; for if I am dead with Christ, let me be like one dead with him, even to all things to which Christ died when he hanged on the tree; and then he died to sin, to the law, and to the rudiments of this world, Rom. vi. 10; vii. 4; Col. ii. 20.

And if I be risen with Christ, let me live, like one born from the dead, in newness of life, and having my mind and affections on the things where Christ now sitteth on the right hand of God. And indeed he professes in vain that talketh of these things, and careth not to have them

also answered in himself. This was the apostle's way—namely, “To covet to know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death,” Phil. iii. 9–13.

And when we are thus, that thing is true both in him and us. Then as is the heavenly, such are they that are heavenly ; for he that saith he is in him, and by being in him a partaker of these privileges by him, “ought himself so to walk, even as he walked,” 1 Cor. xv. 48 ; 1 John, ii. 6. 8.

But to pass this digression, and to come to my argument—namely, that men are justified from the curse of the law before God while sinners in themselves.

This is evident by what hath already been said ; for if the justification of their persons is by, in, and through Christ ; then it is not by, in, and through their own doings. Nor was Christ engaged in this work but of necessity, even because else there had not been salvation for the elect. “Father” (saith he), “if it be possible, let this cup pass from me,” Matt. xxvi. 39. If what be possible? Why, that my elect may be saved, and I not spill my blood. Wherefore he saith again, Christ ought to suffer. Christ must needs have suffered ; for without shedding of blood is no remission of sin, Luke, xxiv. 26 ; Acts, xvii. 3 ; Heb. ix. 22.

2. We will now come to the present state and condition of those that are justified ; I mean with respect to their own qualifications, and so prove the truth of this our great position. And this I will do,

1. By giving of you plain texts that discover it, and that consequently prove our point.

2. And after that, by giving of you reasons drawn from the texts.

For the first of these.

1. *First*, “Speak not in thine heart” (no, not in thine heart) “after that the Lord thy God hath cast out thine enemies before thee, saying, For my righteousness do I possess the land :—not for thy righteousness, or for the uprightness of thine heart, dost thou go in to possess the

land. Understand, therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness, for thou art a stiff-necked people," Deut. ix. 4-6.

In these words, very pat for our purpose, two things are worthy our consideration.

1. The people here spoken to were the people of God ; and so by God himself are they here twice acknowledged to be—"The Lord thy God, the Lord thy God." So, then, the righteousness here intended, is not the righteousness that is in the world, but that which the people of God perform.

2. The righteousness here intended is not some, but all, and every whit of that the church performs to God : "Say not in thine heart, after the Lord hath brought thee in, it was for my righteousness." No, all thy righteousness, from Egypt to Canaan, will not purchase Canaan for thee.

That this is true is evident, because it is thrice rejected—"Not for thy righteousness, not for thy righteousness, not for thy righteousness, dost thou possess the land." Now if the righteousness of the people of God of old could not merit for them Canaan, which was but a type of heaven, how can the righteousness of the world now obtain heaven itself ? I say again,

If godly men, as these were, could not by their works purchase the type of heaven, then must the ungodly be justified, if ever they be justified from the curse and sentence of the law, while sinners in themselves. The argument is clear ; for if good men by what they do cannot merit the less, bad men by what they do cannot merit more.

Secondly, "Remember me, O my God, for this ; and wipe not out my good deeds that I have done," Neh. xiii. 14.

These words were spoken by holy Nehemiah, and that at the end of all the good that we read he did in the world. Also, the deeds here spoken of were deeds done for God, for his people, for his house, and for the offices thereof.

Yet godly Nehemiah durst not stand before God in these, nor yet suffer them to stand to his judgment by the law ;

but prays to God to be merciful both to him and them, and to spare him "according to the multitude of his mercy," verse 22.

God blots out no good but for the sake of sin ; and forasmuch as this man prays God would not blot out his, it is evident that he was conscious to himself that in his good works were sin. Now, I say, if a good man's works are in danger of being overthrown because there is in them a tang [taint] of sin, how can bad men think to stand just before God in their works, which are in all parts, full of sin ? Yea, if the works of a sanctified man are blameworthy, how shall the works of a bad man set him clear in the eyes of Divine justice ?

Thirdly, "But we are all as an unclean thing, and all our righteousnesses are as filthy rags ; and we do all fade away as a leaf ; and our iniquities, like the wind, have taken us away," Isa. lxiv. 6.

In these words we have a relation both of persons and things.

1. Of persons. And they are a righteous people, a righteous people put all together—"We, we all are," &c.

2. The condition of this people, even of all of them, take them at the best, are, and that by their own confession, "as an unclean thing."

3. Again the things here attending this people are their good things, put down under this large character, "Righteousnesses, *all* our righteousnesses." These expressions therefore comprehend all their religious duties, both before and after faith too. But what are all these righteousnesses ? Why they are all as "filthy rags" when set before the justice of the law ; yea, it is also confessed, and that by these people, that their iniquities, notwithstanding all their righteousnesses, like the wind, if grace prevent not, would "carry them away." This being so, how is it possible for one that is in his sins to work himself into a spotless condition by works done before faith, by works done by natural abilities ? or to perform a righteousness which is able to look God in the face, his law in the face, and to demand and ob-

tain the forgiveness of sins, and the life that is eternal? It cannot be: "men must therefore be justified from the curse in the sight of God while sinners in themselves, or not at all."

Fourthly, "There is not a just man upon the earth, that doth good, and sinneth not," Eccles. vii. 20; 1 Kings, viii. 46.

Although the words before are large, yet these seem far larger; there is not a man, not a just man, not a just man upon the earth, that doth good, and sinneth not. Now, if no good man, if no good man upon earth doth good, and sinneth not, then no good man upon earth can set himself by his own actions justified in the sight of God, for he has sin mixed with his good. How then shall a bad man, any bad man, the best bad man upon earth, think to set himself by his best things just in the sight of God? And if the tree makes the fruit either good or evil, then a bad tree (and a bad man is a bad tree) can bring forth no good fruit (Matt. vii. 16), how then shall such an one do that that shall cleanse him from his sin, and set him as "spotless before the face of God?"

Fifthly, "Hearken to me, ye stout-hearted, that are far from righteousness: I bring near my righteousness," &c., Isaiah, xlvi. 12, 13.

1. This call is general, and so proves, whatever men think of themselves that in the judgment of God there is none at all righteous men, as men are from being so.

2. This general offer of righteousness, of the righteousness of God, declares that it is in vain for men to think to be set just and righteous before God by any other means.

3. There is here also insinuated, that for him that thinks himself the worst, God has prepared a righteousness, and therefore would not have him despair of life that sees himself far from righteousness. From all these scriptures, therefore, it is manifest that "men must be justified from the curse of the law in the sight of God while sinners in themselves."

Sixthly, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," Matt. xi. 28.

Here we have a labouring people, a people labouring for life ; but by all their labour, you see, they cannot ease themselves ; their burden still remains upon them ; they yet are heavy laden. The load here is, doubtless guilt of sin, such as David had when he said by reason thereof "he was not able to look up ;" Psal. xxxviii. 3-5.

Hence, therefore, you have an experiment set before you, of those that are trying what they can do for life ; but behold, the more they stir, the more they sink under the weight of the burden that lies upon them.

And the conclusion—to wit, Christ's call to them to come to him for rest—declares that, in his judgment, rest was not to be had elsewhere. And I think one may with as much safety adhere to Christ's judgment as to any man's alive ; wherefore "men must be justified from the curse in the sight of God while sinners in themselves."

Seventhly, "There is none righteous, no, not one : there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable ; there is none that doth good, no, not one," Rom. iii. 10-12.

These words have respect to a righteousness which is justified by the law ; and they conclude that none by his own performances is righteous with such a righteousness ; and it is concluded from five reasons—

1. Because they are not good ; for a man must be good before he doth good, and perfectly good before he doth good and sinneth not.

2. Because they understand not. How then should they do good ? for a man must know before he does, else how should he divert himself to do ?

3. Because they want a heart, they seek not after God according to the way of his own appointment.

4. They are all gone out of the way ; how then can they walk therein ?

5. They are together become unprofitable ; what worth or value then can there be in any of their doings ?

These are the reasons by which he proveth that there is

“none righteous, no, not one.” And the reasons are weighty ; for by them he proves the tree is not good ; how then can it yield good fruit ?

Now, as he concludes from these five reasons that not one indeed is righteous, so he concludes by five more that none can do good to make him so—

1. For that internally they are as an open sepulchre, as full of dead men’s bones ; their minds and consciences are defiled ; how then can sweet and good proceed from thence ? ver. 13 ; Matt. xxiii. 27 ; Tit. i. 15 ; Isaiah, xlv. 12 ; Jer xvii. 9.

2. Their throat is filled with this stink ; all their vocal duties therefore smell thereof.

3. Their mouth is full of cursing and bitterness ; how then can there be found one word that should please God ?

4. Their tongue, which should present their praise to God, has been used to work deceit ; how then, until it is made a new one, should it speak in righteousness ?

5. The poison of asps is under their lips, therefore whatever comes from them, must be polluted.

Thus, you see, he sets forth their internal part ; which being a true report, as to be sure it is, it is impossible that any good should so much as be framed in such an inward part, or come clean out of such a throat by such a tongue through such lips as these, Rom. iii. 11–14.

And yet this is not all : he also proves, and that by five reasons more, that it is not possible they should do good—

1. “Their feet are swift to shed blood,” verse 15. This implies an inclination, an inward inclination to evil courses ; a quickness of motion to do evil, but a backwardness to do good.

2. “Destruction and misery are in their ways,” verse 16. Take “ways” for their “doings,” and in the best of them destruction lurks, and misery yet follows them at the heels.

3. “The way of peace they have not known,” verse 19 ; that is far above out of their sight. Wherefore the labour of these foolish ones will weary every one of them, because “they know not the way that goes to the city.”

4. "There is no fear of God before their eyes," ver. 18. How then can they do anything with that godly reverence of his holy Majesty that is and must be essential to every good work? for to do things, but not in God's fear, to what will it amount? will it avail?

5. All this while they are under a law that calls for works that are perfectly good, that will accept of none but what are perfectly good, and that will certainly condemn them because they neither are nor can be perfectly good: "For whatsoever things the law saith, it saith it to them that are under the law, that every mouth may be stopped, and all the world become guilty before God," ver. 19.

Thus you see that Paul here proves by fifteen reasons that none are, nor can be, righteous before God by works that they can do; therefore "men must be justified from the curse in the sight of God while sinners in themselves."

Eighthly, "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets," &c., ver. 21.

This text utterly excludes the law,—what law? The law of works, the moral law (ver. 27),—and makes mention of another righteousness, even a righteousness of God; for the righteousness of the law is the righteousness of men, "men's own righteousness," Phil. iii. 9.

Now, if the law, as to a justifying righteousness, is rejected, then the very matter upon and by which man should work is rejected; and if so, then he must be justified by the righteousness of God, or not at all; for he must be justified by a righteousness that is without the law; to wit, the righteousness of God. Now this righteousness of God, whatever it is, to be sure it is not a righteousness that flows from men; for that, as I said, is rejected, and the righteousness of God opposed unto it, being called a righteousness that is without the law, without our personal obedience to it.

The righteousness of God, or a righteousness of God's completing, a righteousness of God's bestowing, a righteousness that God also gives unto, and puts upon, all them that believe (ver. 22), a righteousness that stands in the

works of Christ, and that is imputed both by the grace and justice of God, Rom. iii. 24-26.

Where, now, is room for man's righteousness, either in the whole, or as to any part thereof? I say, where, as to justification with God?

Ninthly, "What shall we say, then, that Abraham our father, as pertaining to the flesh, hath found?"

Now the apostle is at the root of the matter; for Abraham is counted the father of the faithful; consequently the man whose way of attaining justification must needs be exemplary to all the children of Abraham.

Now the question is, How Abraham found? how he found that which some of his children sought and missed? Rom. ix. 32,—that is, how he found justifying righteousness; for it was that which Israel sought, and attained not unto, chap. xi. 7.

"Did he find it (saith Paul) by the flesh?" or, as he was in the flesh? or, by acts and works of the flesh? But what are they? Why, the next verse tells you—"they are the works of the law."

If Abraham was justified by works, that is, as pertaining to the flesh; for the works of the law are none other but the best sort of the works of the flesh. And so Paul calls all they that he had before his conversion to Christ: "If any other man (saith he) thinketh he hath whereof he may trust in the flesh, I more." And then he counteth up several of his privileges, to which he at last adjoineth the righteousness of the moral law, saying, "Touching the righteousness which is in the law, I was blameless," Phil. iii. 4-6.

And it is proper to call the righteousness of the law the work of the flesh (2 Cor. iii. 8), because it is the work of a man, of a man in the flesh; for the Holy Ghost doth not attend the law, or the work thereof, as to this, in man, as man; that has confined itself to another ministration, whose glorious name it bears.

I say, it is proper to call the works of the law the works of the flesh (James. iii. 10), because they are done by that

selfsame nature in and out of which comes all those things that are more grossly so called, Gal. v. 19, 20,—to wit, from the corrupt fountain of fallen man's polluted nature.

This, saith he, was not the righteousness by which Abraham found justification with God—"For if Abraham was justified by works, he hath whereof to glory; but not before God. For what saith the Scripture? "Abraham believed God, and it was counted to him for righteousness," see Rom. iv. 2-11. This "believing" is also set in flat opposition to "works," and to the "law of works;" wherefore, upon pain of great contempt to God, it must not be reckoned as a work to justify withal, but rather as that which receiveth and applieth that righteousness.

From all this, therefore, it is manifest "that men must be justified from the curse of the law in the sight of God while sinners in themselves." But,

Tenthly, "Now to him that worketh is the reward not reckoned of grace, but of debt," Rom. iv. 4.

These words do not only back what went before, as to the rejection of the law for righteousness as to justification with God; but supposing the law was of force to justify, life must not be admitted to come that way, because of the evil consequences that will unavoidably flow therefrom.

First, By this means, grace, and justification by grace, would be rejected; and that would be a foul business; it would not be reckoned of grace.

Secondly, By this, God would become the debtor, and so the underling; and so we in this the more honourable. It would not be reckoned of grace, but of debt: and what would follow from hence? Why,

1. By this we should frustrate the design of Heaven, which is, to justify us freely by grace, through a redemption brought in by Christ, Rom. iii. 24-26; Eph. ii. 8-13.

2. By this we should make ourselves the saviours, and jostle Christ quite out of doors, Gal. v. 2-4.

3. We should have heaven at our own disposal, as a

debt, not by promise, and so not be beholden to God for it, Gal. iii. 18. It must, then, be of grace, not of works, for the preventing of these evils. Again ; it must not be of works, because if it should, then God would be the debtor, and we the creditor. Now much blasphemy would flow from hence ; as,

First, God himself would not be his own to dispose of ; for the inheritance being God, as well as his kingdom,—for so it is written, “ Heirs of God,” Rom. viii. 17,—himself, I say, must needs be our purchase.

Secondly, If so, then we have right to dispose of him, of his kingdom and glory, and all ; (“ Be astonished, O heavens, at this !”) for if he be ours by works, then he is ours of debt ; if he be ours of debt, then he is ours by purchase ; and then, again, if so, he is no longer his own, but ours, and at our disposal, &c.

Therefore, for these reasons, were there sufficiency in our personal works to justify us, it would be even inconsistent with the being of God to suffer it.

So, then, “ men are justified from the curse in the sight of God while sinners in themselves.”

Eleventhly, “ But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness,” Rom. iv. 5.

These words shew how we must stand just in the sight of God from the curse of the law, both as it respecteth justification itself, as also the instrument or means that receiveth that righteousness which justifieth.

First, As for that righteousness that justifieth, it is not personal performances in us ; for the person here justified stands, in that respect, as one that worketh not, as one that is ungodly.

Secondly, As it respecteth the instrument that receiveth it, that faith, as in the point of justifying righteousness, will not work, but believe, but receive the works and righteousness of another ; for works and faith in this are set in opposition,—“ He doth not work, he doth believe,” Gal. iii. 12. He worketh not, but believeth on him who

justifieth us, ungodly. As Paul also saith in another place, "The law is not of faith." And again; Works saith on this wise; faith, far different. The law saith, Do this, and live. But the doctrine of faith saith, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness," &c., Rom. x. 5, 10.

Object. But faith is counted for righteousness. .

Ans. True; but yet consider, that by faith we do oft understand the doctrine of remission of sins, as well as the act of believing.

But again; faith when it hath received the Lord Jesus, it hath done that which pleaseth God; therefore, the very act of believing is the most noble in the world; believing sets the crown upon the head of grace; it sets its seal to the truth of the sufficiency of the righteousness of Christ (John, iii. 33), and giveth all the glory to God; and therefore it is a righteous act: but Christ himself he is the "Righteousness that justifieth," Rom. iv. 20.

Besides, faith is a relative act, and hath its relation as such: its relation is the righteousness that justifieth, which is therefore called the righteousness of faith, or that with which faith hath to do, Rom. x. 6. Separate these two, and justification cannot be, because faith now wants his righteousness. And hence it is you have so often such sayings as these—"He that believeth in me,—he that believeth on him,—believe in the Lord Jesus Christ, and thou shalt be saved," John, vi. 35-40. Faith, then, as separate from Christ, doth nothing; nothing neither with God nor man; because it wants its relative object,—but let it go to the Lord Jesus; let it behold him as dying, &c., and it fetches righteousness, and life, and peace out of the virtue of his blood, &c., Acts, x. 29, 31, 33; or rather, sees it there as sufficient for me to stand just thereby in the sight of Eternal Justice: "For him hath God set forth to be a propitiation through faith (belief)

in his blood, with intent to justify him that believeth in Jesus," Rom. iii. 25, 26.

Twelfthly, " Even as David also describeth the blessedness of the man to whom God imputeth righteousness without works," Rom. iv. 6.

Did our adversaries understand this one text, they would not so boldly affirm, as they do, that the words, " impute, imputed, imputeth, imputing," &c., are not used in scripture but to express men really and personally to be that which is imputed unto them; for men are not really and personally *faith*, yet faith is imputed to men; nay, they are not really and personally *sin*, nor really and personally *righteousness*, yet these are imputed to men: so, then, both good things and bad may sometimes be imputed to men, yet themselves be really and personally neither.

But to come to the point: what righteousness hath that man that hath no works? Doubtless none of his own; yet God imputeth righteousness to him. Yea, what works of that man doth God impute to him that he yet justifies as ungodly?

Further, He that hath works as to justification from the curse before God, not one of them is regarded of God; so, then, it mattereth not whether thou hast righteousness of thine own or none.

" Blessed is the man to whom the Lord imputeth righteousness without works." Man's blessedness, then, the blessedness of justification from the curse in the sight of God, lieth not in good works done by us, either before or after faith received, but in a righteousness which God imputeth without works; as we work not, as we are ungodly. " Blessed is the man whose iniquities are forgiven, and whose sin is covered," ver. 7. To forgive and to cover are acts of mercy, not the cause of our merit. Besides, where sin is real, there can be no perfect righteousness; but the way of justification must be through perfect righteousness, therefore by another than our own, " Blessed is the man to whom the Lord will not impute sin," ver. 8.

The first cause, then, of justification before God dependeth upon the will of God, who will justify because he will ; therefore the meritorious cause must also be of his own providing, else his will cannot herein be absolute ; for if justification depend upon our personal performances, then not upon the will of God. He may not have mercy upon whom he will, but on whom man's righteousness will give him leave, Romans, ix. 15, 18. But his will, not ours, must rule here ; therefore his righteousness, and his only. So, then, "men are justified from the curse in the sight of God while sinners in themselves."

Having passed over these few scriptures, I shall come to particular instances of persons who have been justified ; and shall briefly touch their qualifications in the act of God's justifying them.

First, By the Old-Testament types.

Secondly, By the New.

First, By the Old.

"And unto Adam also and to his wife did the Lord God make coats of skins, and clothed them," Gen. iii. 21.

In the beginning of this chapter you find these two persons reasoning with the serpent, the effect of which discourse was, "They take of the forbidden fruit, and so break the command of God," ver. 7-15. This done, they hide themselves, and cover their nakedness with aprons. But God finds out their sin, from the highest branch even to the roots thereof.

What followeth ? Not one precept by which they should by works obtain the favour of God, but the promise of a Saviour ; of which promise this 21st verse is a mystical interpretation : "The Lord God made them coats of skins, and clothed them," ver. 21.

Hence observe,

First, That these coats were made, not before, but after they had made themselves aprons ; a plain proof their aprons were not sufficient to hide their shame from the sight of God.

Secondly, These coats were made, not of Adam's inherent

righteousness, for that was lost before by sin, but of the skins of the slain lambs, types of the death of Christ, and of the righteousness brought in thereby—"By whose stripes we are healed," Isa. liii.

Thirdly, This is further manifest; for the coats, God made them; and for the persons, God clothed them therewith; to shew that as the righteousness by which we must stand just before God from the curse is a righteousness of Christ's performing, not of theirs; so he, not they, must put it on them also, for of God we are in Christ, and of God his righteousness is made ours, 1 Cor. i. 30.

But, I say, if you would see their antecedent qualifications, you find them under two heads—

First, Rebellion.

Secondly, Hypocrisy.

Rebellion, in breaking God's command; hypocrisy, in seeking how to hide their faults from God. Expound this by gospel language, and then it shews "that men are justified from the curse in the sight of God while sinners in themselves."

Secondly, "The Lord had respect to Abel and to his offering," Gen. iv. 4.

By these words we find the person first accepted, "The Lord had respect unto Abel." And indeed, where the person is not first accepted, the offering will not be pleasing; the altar sanctifies the gift, and the temple sanctifieth the gold, Matt. xxiii. 16-21; so the person, the condition of the person, is that which makes the offering either pleasing or despising. In the epistle to the Hebrews it is said, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous," Heb. xi. 4. Righteous before he offered his gift, as his sacrifice testified; for God accepted of it.

By faith he offered. Wherefore faith was precedent, or before he offered. Now faith hath to do with God through Christ; not with him through our works of righteousness. Besides, Abel was righteous before he offered, before he did do good, otherwise God would not have testified of his gift.

“By faith he obtained witness that he was righteous,” for God approved of his gifts. Now faith, I say, as to our standing quit before the Father, respects the promise of forgiveness of sins through the undertaking of the Lord Jesus. Wherefore Abel’s faith as to justifying righteousness before God looked not forward to what should be done by himself, but back to the promise of the seed of the woman, that was to destroy the power of hell, “and to redeem them that were under the law,” Gen. iii. 15 ; Gal iv. 4, 5. By this faith he shrouds himself under the promise of victory, and the merits of the Lord Jesus. Now being there, God finds him righteous ; and being righteous, “he offered to God a more excellent sacrifice than his brother ;” for Cain’s person was not first accepted through the righteousness of faith going before, although he seemed foremost as to personal acts of righteousness, Gen. iv. Abel therefore was righteous before he did good works, but that could not be but alone through that respect God had to him for the sake of the Messiah promised before, chap. iii. 15. But the Lord’s so respecting Abel presupposeth that at that time he stood in himself by the law a sinner, otherwise he needed not to be respected for and upon the account of another. Yea, Abel also, forasmuch as he acted faith before he offered sacrifice, must thereby entirely respect the promise, which promise was not grounded upon a condition of works to be found in Abel, but in and for the sake of the seed of the woman, which is Christ, Gal. iv. 4 ; which promise he believed, and so took it for granted that this Christ should break the serpent’s head—that is, destroy by himself the works of the devil ; to wit, sin, death, the curse, and hell. By this faith he stood before God righteous, because he had put on Christ ; and being thus, he offered ; by which act of faith God declared he was pleased with him, because he accepted of his sacrifice.

Thirdly, “And the Lord said unto her,—The elder shall serve the younger,” Gen. xxv. 23. These words, after Paul’s exposition, are to be understood of justification in the sight of God, according to the purpose and decree of electing

love, which had so determined long before that one of these children should be received to eternal grace ; but mark, not by works of righteousness which they should do, but “before they had done either good or evil ;” otherwise “the purpose of God” according to election, not of works, but of him that calleth, “could not stand,” but fall in pieces, Rom. ix. 10–12. But none are received into eternal mercy but such as are just before the Lord by a righteousness that is complete ; and Jacob having done no good, could by no means have that of his own, and therefore it must be by some other righteousness, “and so himself be justified from the curse in the sight of God while a sinner in himself.”

Fourthly, The same may be said concerning Solomon, whom the Lord loved with special love as soon as born into the world (2 Sam. xii. 24, 25), which he also confirmed with signal characters. “He sent (saith the Holy Ghost) by the hand of Nathan the prophet, and he called his name Jedidiah, because the Lord loved him.” Was this love of God extended to him because of his personal virtues ? No, verily ; for he was yet an infant. He was justified then in the sight of God from the curse by another than his own righteousness.

Fifthly, “And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live ; yea, I said unto thee when thou wast in thy blood, Live,” Ezek. xvi. 6. The state of this people you have in the former verses described, both as to their rise and practice in the world, ver. 1–5.

(1.) As to their rise. Their original was the same with Canaan, the men of God’s curse, Gen. ix. 25. Thy birth and thy nativity is of the land of Canaan ; the same with other carnal men, Rom. iii. 9. “Thy father was an Amorite, and thy mother an Hittite.”

(2.) Their condition, that is shewed us by this emblem—

1. They had not been washed in water. 2. They had not been swaddled. 3. They had not been salted. 4. They brought filth with them into the world. 5. They lay pollu-

ted in their cradle. 6. They were without strength to help themselves. Thus they appear and come by generation.

Again, as to their practice—

1. They polluted themselves in their own blood. 2. They so continued till God passed by—"And when I passed by thee, I saw thee polluted in thine own blood;"—in thy blood, in thy blood; it is doubled. Thus we see they were polluted born, they continued in their blood till the day that the Lord looked upon them; polluted, I say, to the loathing of their persons, &c. Now this was the time of love—"And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live."

Quest. But how could a holy God say, live, to such a sinful people?

Ans. Though *they* had nought but sin, yet *he* had love and righteousness. He had, 1. Love to pity them; 2. Righteousness to cover them: "Now when I passed by thee, and looked upon thee, behold, thy time was the time of love," Ezek. xvi. 8. What follows? 1, "I spread my skirt over thee;" and, 2, "Covered thy nakedness;" yea, 3, "I swore unto thee;" and, 4, "Entered into covenant with thee;" and, 5, "Thou becamest mine." My *love* pitied thee; my *skirt* covered thee. Thus God delivered them from the curse in his sight. "Then I washed thee with water (after thou wast justified); yea, I thoroughly washed away thy blood from thee, and anointed thee with oil," ver. 9. Sanctification, then, is consequential, justification goes before—the Holy Ghost by this scripture setteth forth to the life, free grace to the sons of men while they themselves are sinners. I say, while they are unwashed, unswaddled, unsalted, but bloody sinners; for by these words, "not washed, not salted, not swaddled," he setteth forth their unsanctified state; yea, they were not only unsanctified, but also cast out, without pity, to the loathing of their persons; yea, "no eye pitied them, to do any of these things for them;" no eye but his whose glorious grace is unsearchable; no eye but his who

could look and love ; all others looked and loathed ; but blessed be God that hath passed by us in that day that we wallowed in our own blood ; and blessed be God for the skirt of his glorious righteousness wherewith he covered us when we lay before him naked in blood. It was when we were in our blood that he loved us ; when we were in our blood he said, Live. Therefore, "men are justified from the curse in the sight of God while sinners in themselves."

Sixthly, "Now Joshua was clothed with filthy garments and stood before the angel," Zech. iii. 3.

The standing of Joshua here is as men used to stand that were arraigned before a judge. "Joshua stood before the angel of the Lord, and Satan standing at his right hand to resist him," ver. 1. The same posture as Judas stood in when he was to be condemned—"Set thou (saith David) a wicked man over him, and let Satan stand at his right hand," Ps. cix. 6-8. Thus therefore Joshua stood. Now Joshua was clothed (not with righteousness, but) with filthy rags ! Sin upon him, and Satan by him, and this before the angel ! What must he do now ? Go away ? No ; there he must stand. Can he speak for himself ? Not a word ; guilt had made him dumb, Isa. liii. 12. Had he no place clean ? No ; he was clothed with filthy garments. But his lot was to stand before Jesus Christ, that maketh intercession for transgressors—"And the Lord said unto Satan, the Lord rebuke thee, Satan ; even the Lord that hath chosen Jerusalem, rebuke thee," Zech. iii. 2. Thus Christ saveth from present condemnation those that be still in their sin and blood.

But is he now quit ? No ; he standeth yet in filthy garments ; neither can he, by aught that is in him, or done by him, clear himself from him. How then ? Why, the Lord clothes him with change of raiment : the iniquities were his own, the raiment was the Lord's—"This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." We will not here discourse of Joshua's sin, what it was, or when committed ; it is enough to our purpose that he was clothed with filthy garments, and

that the Lord made a change with him by causing his iniquity to pass from him, and by clothing him with change of raiment. But what had Joshua antecedent to this glorious and heavenly clothing? The devil at his right hand to resist him, and himself in filthy garments—"Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake to those that stood before him saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment," ver. 3, 4.

But to pass the Old-Testament types, and to come to the New.

First, "And when he was come into the ship, he that had been possessed with the devil prayed him that he might go with him. Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things God hath done for thee, and hath had compassion on thee," Mark, v. 18, 19.

The present state of this man is sufficiently declared in these particulars—

1. He was possessed with a devil; with devils, with many; with a whole legion, which some say is six thousand, or thereabouts.

2. These devils had so the mastery of him as to drive him from place to place into the wilderness among the mountains, and so to dwell in the tombs among the dead, Luke, viii.

3. He was out of his wits; he would cut his flesh, break his chains, nay, "no man could tame him," Mark, v. 7.

4. When he saw Jesus, the devil in him, as being lord and governor there, cried out against the Lord Jesus. In all this what qualification shews itself as precedent to justification? None but such as devils work, or as rank Bedlams have. Yet this poor man was dispossessed, taken into God's compassion, and was bid to shew it to the world—"Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on

thee ;” which last words, because they are added over and above his being dispossessed of the devils, I understand to be the fruit of electing love—“ I will have compassion on whom I will have compassion,” which blesseth us with the mercy of a justifying righteousness ; and all this, as by this is manifest, without the least precedent qualification of ours.

Secondly, “ And when they had nothing to pay, he frankly forgave them both,” Luke, vii. 42.

The occasion of these words was, for that the Pharisee murmured against the woman that washed Jesus’ feet, because “ she was a sinner,” (ver. 37) ; for so said the Pharisee, and so saith the Holy Ghost ; but saith Christ, Simon, I will ask thee a question—“ A certain man had two debtors . the one owed him five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both,” ver. 38.

Hence I gather these conclusions—

1. That men that are wedded to their own righteousness understand not the doctrine of the forgiveness of sins. This is manifested by the poor Pharisee ; he objected against the woman because she was a sinner.

2. Let Pharisees murmur still, yet Christ hath pity and mercy for sinners.

3. Yet Jesus doth not usually manifest mercy until the sinner hath nothing to pay—“ And when they had nothing to pay, he frankly (or freely, or heartily) forgave them both.” If they had nothing to pay, then they were sinners ; but he forgiveth no man but with respect to a righteousness ; therefore that righteousness must be another’s ; for in the very act of mercy they are found sinners. They had nothing but debt, nothing but sin, nothing to pay : “ Then they were justified freely by grace, through that redemption that is in Jesus Christ.” So, then, “ men are justified from the curse in the sight of God while sinners in themselves.”

Thirdly, “ And when he saw their faith, he said unto the man, Thy sins are forgiven thee,” Luke, v. 20.

This man had not righteousness to stand just before God

withal, for his sins as yet remained unforgiven ; wherefore, seeing guilt remained until Christ remitted him, he was discharged while ungodly.

And observe it, the faith here mentioned is not to be reckoned so much the man's, as the faith of them that brought him ; neither did it reach to the forgiveness of sins, but to the miracle of healing ; yet this man in this condition had his sins forgiven him.

But again ; set the case the faith was only his (as it was not), and that it reached to the doctrine of forgiveness, yet it did it without respect to righteousness in himself ; for guilt lay still upon him, he had now his sins forgiven him.

But this act of grace was a surprisal ; it was unlooked for : “ I am found of them that sought me not,” Isa. lxv. They came for one thing, he gave them another ; they came for a cure upon his body, but, to their amazement, he cured first his soul : “ Thy sins are forgiven thee.”

Besides, to have his sins forgiven betokeneth an act of grace ; but grace and works as to this are opposite, Rom. xi. 6 ; therefore “ men are justified from the curse in the sight of God while sinners in themselves.”

Fourthly, “ Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son,” Luke, xv. 21.

What this man was, is sufficiently declared in ver. 13, &c. As first, a riotous spender of all—of time, talent, body, and soul.

2. He added to this his rebellion great contempt of his father's house—he joined himself to a stranger, and became an associate with swine, ver. 15, 17

At last, indeed, he came to himself. But then observe, 1, He sought not justification by personal performances of his own ; 2, Neither did he mitigate his wickedness ; 3, Nor excuse himself before his father, but first resolveth to confess his sin ; and coming to his Father, did confess it, and, that with aggravating circumstances : “ I have sinned against heaven ; I have sinned against thee ; I am no more worthy

to be called thy son," ver. 18. Now what he said was true or false ; if true, then he had not righteousness ; if false, he could not stand just in the sight of his father by virtue of his own performances. And, indeed, the sequel of the parable clears it. His father said to his servant, " Bring forth the best robe," the justifying righteousness, " and put it upon him ; and put a ring on his hand, and shoes on his feet," ver. 22. This best robe, then, being in the father's house, was not in the prodigal's heart ; neither stayed the father for further qualifications, but put it upon him as he was, surrounded with sin and oppressed with guilt. Therefore " men are justified from the curse in the sight of God while sinners in themselves."

Fifthly, " For the Son of man is come to seek and to save that which was lost," Luke, xix. 10.

The occasion of these words was, for that the Pharisees murmured because " Jesus was gone to be a guest to one that was a sinner," yea, a sinner of the publicans, and these words are most fitly applied to the case in hand. For though Zaccheus climbed the tree, yet Jesus Christ found him first, and called him down by his name ; adding withal, " For today I must abide at thy house ;" which being opened by ver. 9, is as much as to say, I am come to be thy salvation. Now this being believed by Zaccheus, he made haste and came down, and " received him joyfully." And not only so, but to declare to all the simplicity of his faith, and that he unfeignedly accepted of this word of salvation, he said unto the Lord, and that before all present, " Behold, Lord, the half of my goods I give to the poor ; and if I have taken anything from any man by false accusation (a supposition intimating an affirmative), I restore him four-fold." This being thus, Christ doubleth his comfort, saying to him also, and that before the people, " This day is salvation come to this house." Then, by adding the next words, he expounds the whole of the matter, " For I am come to seek and save that which was lost"—to seek it till I find it, to save it when I find it. He finds them that sought him not, Rom. x. 20 ; and, as in the case of Zaccheus, behold me ! to a

people that asked not after him. So, then, seeing Jesus findeth this publican first, preaching salvation to him before he came down from the tree, it is evident he received this as he was a sinner; from which faith flowed his following words and works as a consequence.

Sixthly, "Jesus saith unto him, Verily I say unto thee, This day shalt thou be with me in paradise," Luke, xxiii. 43.

This was spoken to the thief upon the cross, who had lived in wickedness all his days; neither had he so much as truly repented—no, not till he came to die; nay, when he first was hanged he then fell to railing on Christ. For though Luke leaves it out, beginning but at his conversion; yet by Matthew's relating the whole tragedy, we find him at first as bad as the other, Matt. xxvii. 44. This man, then, had no moral righteousness, for he had lived in the breach of the law of God. Indeed, by faith he believed Christ to be King, and that when dying with him. But what was this to a personal performing the commandments? or of restoring what he had oft taken away? Yea, he confesseth his death to be just for his sin; and so leaning upon the mediation of Christ he goeth out of the world. Now he that truly confesseth and acknowledgeth his sin, acknowledgeth also the curse to be due thereto from the righteous hand of God. So, then, where the curse of God is due, that man wanteth righteousness. Besides, he that makes to another for help, hath by that condemned his own (had he any) of utter insufficiency. But all these did this poor creature; wherefore he must stand "just from the law in the sight of God while sinful in himself."

Seventhly, "Lord, what wilt thou have me to do?" Acts, ix. 6. What wilt thou have me to do? Ignorance is here set forth to the full. He hitherto knew not Jesus, neither what he would have him to do; yet a mighty man for the law of works, and for zeal towards God according to that. Thus you see that he neither knew that Christ was Lord, nor what was his mind and will—"I did it ignorantly, in unbelief," 1 Tim. i. 13-15. I did not know him; I did not believe he was to save us; I thought I must be saved by

living righteously, by keeping the law of God. This thought kept me ignorant of Jesus, and of justification from the curse by him. Poor Saul ! how many fellows hast thou yet alive !—every man zealous of the law of works, yet none of them know the law of grace ; each of them seeking for life by doing the law, when life is to be had by nought but believing in Jesus Christ.

Eighthly, “ Believe in the Lord Jesus Christ, and thou shalt be saved,” Acts, xvi. 31.

A little before, we find Paul and Silas in the stocks for preaching of Jesus Christ ; in the stocks in the inward prison by the hands of a sturdy jailor ; but at midnight, while Paul and his companion sang praises to God, the foundations of the prison shook, and every man’s bands were loosed. Now the jailor being awakened by the noise of this shaking, and supposing he had lost his prisoners, drew his sword, with intent to kill himself ; “ But Paul cried out, Do thyself no harm, for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved ?” In all this relation here is not aught that can justify the jailor. For,

1. His whole life was idolatry, cruelty, and enmity to God. Yea,

2. Even now, while the earthquake shook the prison, he had murder in his heart—yea, and in his intentions too ; murder, I say, and that of a high nature, even to have killed his own body and soul at once. Well,

3. When he began to shake under the fears of everlasting burnings, yet then his heart was wrapped up in ignorance as to the way of salvation by Jesus Christ : “ What must I do to be saved ?” He knew not what—no, not he. His condition, then, was this : he neither had righteousness to save him, nor knew he how to get it. Now, what was Paul’s answer ? Why, “ Believe in the Lord Jesus Christ (look for righteousness in Christ), and then thou shalt be saved.” This, then, still holdeth true, “ men are justified from the curse in the sight of God whilst sinners in themselves.”

I should now come to the second conclusion—viz., that this can be done by no other righteousness than that long ago performed by, and remaining with, the person of Christ. But before I speak to that, I will a little further press this, by urging for it several reasons.

The first reason.

First, Men must be justified from the curse while sinners in themselves, because by nature all are under sin—"All have sinned, and come short of the glory of God. He hath concluded all in unbelief; he hath concluded all under sin," Romans, iii. 23; xi. 32; Gal. iii. 22. Now having sinned, they are in body and soul defiled, and become an unclean thing. Wherefore, whatever they touch with an intent to work out righteousness thereby, they defile that also. And hence, as I have said, all the righteousness they seek to accomplish is but as a menstruous cloth and filthy rags; therefore they are sinners still," Tit. i. 15; Lev. xv. 11; Isa. lxiv. 6.

Indeed, to some men's thinking, the Pharisee is holier than the Publican; but in God's sight, in the eyes of Divine justice, they stand alike condemned—"All have sinned;" there is the poison. Therefore, as to God without Christ all throats are an open sepulchre, Matt. xxiii. 27; Rom. iii. 13.

The world in general is divided into two sorts of sinners—

1. The open profane.

2. The man that seeks life by the works of the law. The profane is judged by all; but the other by a few. Oh! but God judgeth him.

First, For a hypocrite; because that notwithstanding he hath sinned, he would be thought to be good and righteous. And hence it is that Christ calls such kind of holy ones, "Pharisees hypocrites, Pharisees hypocrites," because by their gay outside they deceived those that beheld them. But, saith he, "God sees your hearts;" you are but like "painted sepulchres, within you are full of dead men's bones," Prov. xxx. 12; Matt. xxiii. 27-30; Luke, xi. 24; ~~xi.~~ ^{vi.} 15. Such

is the root from whence flows all their righteousness. But doth the blind Pharisee think his state is such? No; his thoughts of himself are far otherwise—"God, I thank thee (saith he) I am not as other men, extortioners, unjust, adulterers, or even like this Publican," chap. xviii. 11, 12. Ay, but still God judgeth him for a hypocrite.

Secondly, God judgeth him for one that spurneth against Christ, even by every such work he doth. And hence it is, when Paul was converted to Jesus Christ, that he calls the righteousness he had before, madness, blasphemy, injury; because what he did to save himself by works was in direct opposition to grace by Jesus Christ, Phil. iii. 7, 8; Acts, xxii. 3, 4; xxvi. 4; 1 Tim. i. 14, 15.

Behold, then, the evil that is in a man's own righteousness!

1. It curseth and condemneth the righteousness of Christ.
2. It blindeth the man from seeing his misery.
3. It hardeneth his heart against his own salvation.

Thirdly, But again, God judgeth such for those that condemn him of foolishness—"The preaching of the cross," that is, Christ crucified, "is to them that perish foolishness," 1 Cor. i. 18, 23. What! saith the merit-monger (mine ears have heard all this), will you look for life by the obedience of another man? Will you trust to the blood that was shed upon the cross, that run down to the ground, and perished in the dust? Thus deridingly they scoff at, stumble upon, and are taken in the gin that attends the gospel; not to salvation, but to their condemnation, Isa. viii. 14; because they have condemned the Just, that they might justify their own filthy righteousness.

But, I say, if all have sinned, if all are defiled, if the best of a man's righteousness be but madness, blasphemy, injury; if for their righteousness they are judged hypocrites, condemned as opposers of the gospel, and as such have counted God foolish for sending his Son into the world; then must the best of "men be justified from the curse in the sight of God while sinners in themselves;" because they still stand guilty in the sight of God, their hearts are also

still filthy infected—" Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before *me*, saith the Lord God," Jer. ii. 22. It stands marked *still* before God. So, then, what esteem soever men have of the righteousness of the world, yet God accounts it horrible wickedness, and the greatest enemy that Jesus hath. Wherefore, this vine is the vine of Sodom; these clusters are the clusters of Gomorrah; these grapes are grapes of gall; these clusters are bitter, they are the poison of dragons, and the cruel venom of asps, Matt. iii. 7; xxiii. No marvel, then, if John in his ministry gives the first rebuke and jostle to such, still calling them serpents and vipers, and concluding it is almost impossible they should escape the damnation of hell; for of all sin, man's own righteousness in special bids defiance to Jesus Christ.

The second reason.

Secondly, A second reason why men must stand just in the sight of God from the curse while sinners in themselves is, because of the exactions of the law. For were it granted that men's good works arose from a holy root, and were perfect in their kind, yet the demand of the law—for that is still beyond them—would leave them sinners before the justice of God, 1 Pet. ii. 5; Rev. vii. 14-16; Heb. xiii. 8. And hence it is that holy men stand just in the sight of God from the curse, yet dare not offer their gifts by the law, but through Jesus Christ, knowing that not only their persons, but their spiritual service also, would else be rejected of the heavenly Majesty.

For the law is itself so perfectly holy and good as not to admit of the least failure, either in the matter or manner of obedience—" Cursed is every one that continueth not in all things that are written in the book of the law to do them. For they that shall keep the whole law, and yet offend in one point, are guilty of all, and convicted of the law as transgressors," Gal. iii. 10; James, ii. 9, 10. " Tribulation, therefore, and anguish, upon every soul of man that doth evil, of the Jew first, and also of the Gentile," Rom. ii. 9.

And observe, the law leaveth thee not to thy choice, *when*, or when *not*, to begin to keep it, but requireth thy obedience so soon as concerned, exactly, both as to the matter and manner, and that before thou hast sinned against it; for the first sin breaks the law, John, iii. 18. Now, if thou sinnest before thou beginnest to do, thou art found by the law a transgressor, and so standest by that convicted of sin; so, then, all thy after-acts of righteousness are but the righteousness of a sinner, of one whom the law hath condemned already. "The law is spiritual, but thou art carnal, sold under sin," Rom. vii. 14.

Besides, the law being absolutely perfect, doth not only respect the matter and manner as to outward acts, but also the rise and root, the heart, from whence they flow; and an impediment there spoils all, were the executive part never so good—"Thou shalt love the Lord thy God with *all* thy heart, with *all* thy soul, with *all* thy mind, and with *all* thy strength," Mark, xii. 30. Mark the repetition, with all, with all, with all, with all; with all thy heart, with all thy soul, in all things, at all times, else thou hadst as good do nothing. But "every imagination of the thought of the heart of man is only evil continually," Gen. vi. 5. The margin hath it, the "whole imagination, the purposes, and desires;" so that a good root is here wanting. "The heart is deceitful above all things, and desperately wicked; who can know it?" Jer. xvii. 9. What thoughts, words, or actions can be clean, sufficiently to answer a perfect law, that flows from this original; it is impossible. "Men must therefore be justified from the curse in the sight of God while sinners in themselves."

But further yet to open the case. There are several things that make it impossible that a man should stand just in the sight of God but while sinful in himself.

First, Because the law under which he at present stands, holds him under the dominion of sin; for sin by the law hath dominion over all that are under the law, Rom. vi. 14. Dominion, I say, both as to guilt and filth. Guilt hath dominion over him, because he is under the

curse ; and filth, because the law giveth him no power, neither can he by it deliver his soul. And for this cause it is that it is called beggarly, weak, unprofitable ; imposing duty, but giving no strength, Gal. iii. 2 ; iv. 9 ; expecting the duty should be complete, yet bendeth not the heart to do the work ; to do it, I say, as is required, Rom. viii. 3. And hence it is again that it is called a void of words, Heb. xii. 14 ; for as words that are barely such are void of spirit and quickening life, so are the impositions of the law of works. Thus far, therefore, the man remains a sinner. But,

Secondly, The law is so far from giving life or strength to do it, that it doth quite the contrary. For,

1. It weakeneth, it discourageth, and dishearteneth the sinner, especially when it shews itself in its glory ; for then it is the ministration of death, and killeth all the world. When Israel saw this, they fled from the face of God ; they could not endure that which was commanded ; yea, so terrible was the sight, that Moses said, “ I exceedingly fear and quake,” Exod. xx. 18, 19 ; Heb. xii. 20, 21. Yea, almost forty years after, Moses stood amazed to find himself and Israel yet alive—“ Did ever people,” said he, “ hear the voice of God speaking out of the midst of the fire, as thou hast done, and live ?” Deut. iv. 32, 33.

Alas ! he who boasteth himself in the works of the law, he doth not hear the law ; when that speaks, it shakes Mount Sinai, and writeth death upon all faces, and makes the church itself cry out, A mediator ! else we die, Exod. xx. 19 ; Deut. v. 25–27 ; xviii. 15, 19.

2. It doth not only thus discourage, but abundantly increaseth every sin.

(1.) Sin takes the advantage of being by the law ; the motions of sin are by the law. Where no law is, there is no transgression, Rom. iv. 15 ; vii. 5.

(2.) Sin takes an occasion to live by the law : “ When the commandment came, sin revived ; for without the law, sin is dead,” Rom. vii. 8, 9.

(3.) Sin takes an occasion to multiply by the law: "The law entered, that the offence might abound," Rom. v. 20.

(4.) "And the strength of sin is the law," 1 Cor. xv. 56.

(5.) "Sin by the commandment is become" outrageous, "exceeding sinful," Rom. vii. 7, 8. "What shall we say, then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law, sin is dead."

These things, then, are not infused or operated by the law from its own nature or doctrine, but are occasioned by the meeting of, and having to do with, a thing directly opposite. "The law is spiritual, I am carnal;" therefore every imposition is rejected and rebelled against. Strike a steel against a flint, and the fire flies about you; strike the law against a carnal heart, and sin appears, sin multiplies, sin rageth, sin is strengthened. And hence ariseth all these doubts, murmurings, and sinful complainings that are found in the hearts of the people of God; they have too much to do with the law; the law of works is now in the conscience, imposing duty upon the carnal part. This is the reason of the noise that you hear, and of the sin that you see, and of the horror that you feel in your own souls when tempted. But to pass this digression.

The law, then, having to do with carnal men, by this they become worse sinners than before; for their heart now recoileth desperately, opposeth blasphemously; it giveth way to despair; and then, to conclude, there is no hope for hereafter; and so goeth on in a sordid, ungodly course of life, till his time is come to die and be damned, unless a miracle of grace prevent. From all this I conclude, that "a man cannot stand just from the curse in the sight of God but while sinful in himself." But,

Thirdly, As the law giveth neither strength nor life to keep it, so it neither giveth nor worketh repentance unto life if thou break it—Do this and live, break it and die;

this is the voice of the law. All the repentance that such men have, it is but that of themselves, the sorrow of the world (2 Cor. vii. 10) that endeth in death, as Cain's and Judas's did, even such a repentance as must be repented of either here or in hell-fire.

Fourthly, As it giveth none, so it accepteth none of them that are under the law, Gal. v. 9. Sin and die, is for ever its language ; there is no middle way in the law ; they must bear their judgment, whosoever they be, that stand and fall to the law. Therefore Cain was a vagabond still, and Judas hangeth himself ; their repentance could not save them, they fell headlong under the law, Gen. iv. 9-11 ; Matt. xxvii. 3. The law stays no man from the due reward of his deeds ; it hath no ears to hear nor heart to pity its penitent ones.

Fifthly, By the law, God will shew no mercy ; for, " I will be merciful to their unrighteousness," is the tenour of another covenant, Heb. viii. 9, 10, &c. But by the law I regard them not, saith the Lord. For,

Sixthly, All the promises annexed to the law are by the first sin null and void. Though then a man should live a thousand years twice told, and all that while fulfil the law, yet having sinned first, he is not at all the better. Our legalists, then, begin to talk too soon of having life by the law : let them first begin without sin, and so throughout continue to death, and then if God will save them, not by Christ, but works, contrary to the covenant of grace, they may hope to go to heaven.

But, lastly, to come close to the point. Thou hast sinned ; the law now calls for passive as well as active obedience ; yea, great contentedness in all thou sufferest for thy transgressing against the law. So, then, wilt thou live by the law ? Fulfil it, then, perfectly till death, and afterwards go to hell and be damned, and abide there till the law and curse for thy sin be satisfied for ; and then, but not till then, thou shalt have life by the law.

Tell me now, you that desire to be under the law, can you fulfil all the commands of the law, and after answer

all its demands? Can you grapple with the judgment of God? Can you wrestle with the Almighty? Are you stronger than he that made the heavens, and that holdeth angels in everlasting chains? "Can thine heart endure, or can thy hands be strong in the day that I shall deal with thee? I, saith the Lord, have spoken it; I will do it," Ezek. xxii. 14. Oh, it cannot be! "These must go away into everlasting punishment," Matt. xxv. 46. So, then, "men must stand just from the curse in the sight of God while sinners in themselves," or not at all.

Object. But the apostle saith, "That the doers of the law shall be justified," Rom. ii. 13, plainly intimating that, notwithstanding all you say, some by doing the law may stand just before God thereby; and if so, then Christ fulfilled it for us but as our example.

Answ. The consequences are not true; for by these words, "The doers of the law shall be justified," there is no more proof of a possibility of saving thyself by the law than there is by these: "For by the works of the law shall no man living be justified in his sight," Gal. ii. 16. The intent, then, of the text objected is not to prove a possibility of man's salvation by the law, but to insinuate rather an impossibility, by asserting what perfections the law requireth. And were I to argue against the pretended sufficiency of man's own righteousness, I would choose to frame mine argument upon such a place as this—"The hearers of the law are not just before God;" therefore the breakers of the law are not just before God; not just, I say, by the law; but all have sinned and broken the law; therefore none by the law are just before God. For if all stand guilty of sin by the law, then that law that judgeth them sinners cannot justify them before God. And what if the apostle had said, "Blessed are they that continue in all things," instead of pronouncing a curse for the contrary, the conclusion had been the same; for where the blessing is pronounced, he is not the better that breaks the condition; and where the curse is pronounced, he is not the worse that keeps it. But neither doth the blessing nor

curse in the law intend a supposition that men may be just by the law, but rather to shew the perfection of the law, and that though a blessing be annexed thereto, no man by it can obtain that blessing ; for not the hearers of the law are justified before God, but the doers, when they do it, shall be justified. None but doers can by it be just before God ; but none do the law, no, not one, Rom. iii. 10, 11 ; therefore none by it can stand just before God.

And whereas it is said Christ kept the law as our example, that we by keeping it might get to heaven, as he, it is false, as before was shewn—" He is the end of the law," or, hath perfectly finished it, " for righteousness to every one that believeth," Rom. x. 3, 4.

But a little to travel with this objection : no man can keep the moral law as Christ, unless he be first without sin, as Christ ; unless he be God and man, as Christ.

And again ; Christ cannot be our pattern in keeping the law for life, because of the disproportion that is between him and us ; for if we do it as he when yet we are weaker than he, what is this but to outvie, outdo, and go beyond Christ ? Wherefore we, not he, have our lives exemplary : exemplary, I say, to him ; for who doth the greatest work, they that take it in hand in full strength, as Christ ; or he that takes it in hand in weakness, as we ? Doubtless the last, if he fulfils it as Christ. So, then, by this doctrine, while we call ourselves his scholars, we make ourselves indeed the masters. But I challenge all the angels in heaven, let them but first sin as we have done, to fulfil the law, as Christ, if they can.

But again ; if Christ be our pattern in keeping the law for life from the curse before God, then Christ fulfilled the law for himself ; if so, he was imperfect before he fulfilled it. And how far short this is of blasphemy let sober Christians judge ; for the righteousness he fulfilled was to justify from sin ; but if it was not to justify us from ours, you know what remaineth, Dan. ix. 26 ; Isa. liii. 8-10.

But when must we conclude we have kept the law ?

Not when we begin, because we have sinned first ; nor when we are in the middle, for we may afterwards miscarry. But what if a man in this his progress hath one sinful thought ? I query, is it possible to come up to the pattern for justification with God ? If yea, then Christ had such ; if no, then who can fulfil the law as he ?

But should I grant that which is indeed impossible—namely, that thou art justified by the law ; what then ? Art thou now in the favour of God ? No, thou art fallen by this thy perfection from the love and mercy of God : “ Whosoever of you are justified by the law are fallen from grace,” Gal. v. 4, 5. He speaks not this to them that are doing, but to such as think they have done it, and shews that the blessing that these have got thereby is to fall from the favour of God. Being fallen from grace, Christ profits them nothing, and so they still stand debtors to do the whole law.

So, then, they must not be saved by God’s mercy, nor Christ’s merits, but alone by the works of the law. But what should such men do in that kingdom that comes by gift, where grace and mercy reigns ? Yea, what should they do among that company that are saved alone by grace, through the redemption that is in Jesus Christ ? Let them go to that kingdom that God hath prepared for them that are fallen from grace. “ Cast out the bond-woman, with her son ; for he shall not be heir with the son of the promise,” Gal. iv. 30.

But to pass this objection. Before I come to the next reason, I shall yet for the further clearing of this urge these scriptures more. The first is that in Gal. iii. 10, “ As many as are of the works of the law, are under the curse.” Behold, how boldly Paul asserts it ! And observe it, he saith not here, so many as sin against the law (though that be true), but, “ As many as are of the *works* of the law.” But what, then, are the works of the law ? Not whoredom, murder, theft, and the like ; but works that are holy and good, the works commanded in the ten commandments, as to love God, abhor idols, reverence the name of God,

keeping the sabbath, honouring thy parents, abstaining from adultery, murder, theft, false-witness, and not to covet what is thy neighbour's—these are the works of the law. Now he, saith Paul, that is *of* these is under the curse of God. But what is it then to be *of* these? Why, to be found in the practice of them, and there resting; this is the man that is under the curse: not because the works of the law are wicked in themselves, but because the man that is in the practice of them comes short of answering the exactness of them, and therefore dies for his imperfections, Rom. ii. 17.

The second scripture is that of the 11th verse of the same chapter, "But that no man is justified by the law in the sight of God, it is evident: for, the just shall live by faith." These words, "the just shall live by faith," are taken out of the Old Testament, and are thrice used by this apostle in the New.

1. To shew that nothing of the gospel can be apprehended but by faith: "For therein is the righteousness of God revealed from faith to faith." "As it is written, The just shall live by faith," Rom. i. 17; Heb. x. 38.

2. To shew that the way to have relief and succour under temptation is then to live by faith: "Now the just shall live by faith."

3. But in this of the Galatians it is urged to shew that how holy and just soever men be in themselves, yet as such they are dead, and condemned to death by the law before God. "But that no man is justified by the law in the sight of God is evident: for, the just shall live by faith."

The word "just," therefore, in this place in special, respecteth a man that is just, or that so esteems himself by the law, and is here considered in a double capacity.

First, What he is before men.

Secondly, What he is before God.

1. As he stands before men, he is just by the law; as Paul before his conversion, Phil. iii. 4.

2. As he stands in the sight of God; so, without the faith of Christ, he cannot be just, as is evident; for the just shall live, not by his justice or righteousness by the law.

This is the true intent of this place,

1. Because they carry with them a supposition that the just here intended may be excluded life, he falling within the rejection asserted within the first part of the verse. No man is just by the law in the sight of God ; for “ the just shall live by faith :” his justice cannot make him live, he must live by the faith of Christ. Again,

2. The words are a reason dissuasive, urged to put a stop to those that are seeking life by the law ; as if the apostle had said, Ye Galatians ! what are you doing ? Would you be saved by keeping the law ? Would you stand just before God thereby ? Do you not hear the prophets, how they press faith in Jesus, and life by faith in him ? Come, I will reason with you,

1. By way of supposition. Were it granted that you all loved the law, yet that for life will avail you nothing ; for, “ the just shall live by faith.”

2. Were it granted that you kept the law, and that no man on earth could accuse you ; were you therefore just before God ? No ; neither can you live by works before him ; for “ the just shall live by faith.” Why not live before him ? Because when we have done our best, and are applauded of all the world for just, yet then God sees sin in our hearts : “ He putteth no trust in his saints ; yea, the heavens are not clean in his sight,” Job, iv. 18. There is then a just man that perisheth in his righteousness, if he want the faith of Christ, Job, xv. 15 ; for that no man is “ justified by the law in the sight of God it is evident ; for, the just shall live by faith ;” and the law is not of faith.

The third scripture is this—“ We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law : for by the works of the law shall no flesh be justified,” Gal. ii. 15, 16.

These words are the result of the experienced Christians in the primitive times ; yea, of those among them that had

given up themselves before to the law, to get life and heaven thereby ; the result, I say, of believing Jews—we who are Jews by nature. But how are they distinguished from the Gentiles ? Why, they are such that rest in the law, and make their boast of God ; that know his will, and approve the things that are excellent ; that are guides to the blind, and a light to them that are in darkness ; that are instructors of the foolish, teachers of babes, and which have the form of knowledge, and of the truth of the law," Rom. ii. 17–19.

How far these attained we find by that of the Pharisee—I pray, I fast, I give tithes of all ; and by the young man in the gospel—"All these have I kept from my youth up," Luke, xviii. 11, 12 ; and by that of Paul—"Touching the righteousness which is in the law, blameless," Phil. iii. This was the Jew by nature, to do and trust in this. Now these attaining afterwards the sound knowledge of sin, the depravedness of nature, and the exactions of the law, fled from the command of the law to the Lord Jesus for life. We know it ; we that are taught of God, and that have found it by sad experience, we, even we, have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law.

Surely, if righteousness had come by the law, Paul and the Jews had found it, they being by many privileges far better than the sinners of the Gentiles ; but these, when they received the word of the gospel, even these now fly to Christ from the law, that they might be justified by the faith of Christ, and not by the works of the law.

To conclude this. If righteous men, through the knowledge of the gospel, are made to leave the law of God, as despairing of life thereby, surely righteousness is not to be found in the law ; I mean that which can justify thee before God from the curse who livest and walkest in the law.

I shall therefore end this second reason with what I have said before—"Men must be justified from the curse in the *sight* of God while sinful in themselves."

The third reason.

Thirdly, Another reason why not one under heaven can be justified by the law, or by his own personal performances to it, is, because since sin was in the world God hath rejected the law and the works thereof for life, Rom. vii. 10.

It is true, before man had sinned, it was ordained to be unto life ; but since, and because of sin, the God of love gave the word of grace. Take the law, then, as God hath established it—to wit, to condemn all flesh, Gal. iii. 21 ; and then there is room for the promise and the law, the one to kill, the other to heal ; and so the law is not against the promises, Rom. iv. 14 ; but make the law a justifier, and faith is made void, and the promise is made of none effect ; and the everlasting gospel, by so doing, thou endeavourest to root out of the world.

Methinks, since it hath pleased God to reject the law and the righteousness thereof for life, such dust and ashes as we are should strive to consent to his holy will, especially when in the room of this of works there is established a better covenant, and that upon better promises.

The Lord hath rejected the law, for the weakness and unprofitableness thereof ; for finding fault with them of the law, “ The days come, saith the Lord, that I will make a new covenant with the house of Israel,” &c., Heb. viii. 7, 8. Give God leave to find fault with us, and to condemn our personal performances to death, as to our justification before him thereby ; let him do it, I say ; and the rather, because he doth by the gospel present us with a better. And certainly, if ever he be pleased with us, it will be when he findeth us in that righteousness that is of his own appointing.

To conclude. Notwithstanding all that hath or can be said, there are six things that have great power with the heart to bend it to seek life before God by the law ; of all which I would caution that soul to beware that would have happiness in another world.

First, Take heed thou be not made to seek to the law

for life, because of that name and majesty of God which thou findest upon the doctrine of the law, Exodus, xx. 1. God indeed spake all the words of the law, and delivered them in that dread and majesty to men that shook the hearts of all that heard it. Now this is of great authority with some, even to seek for life and bliss by the law : " We know," said some, " that God spake to Moses," John, ix. 28, 29. And Saul rejected Christ even of zeal towards God, Acts, xxii. 3. What zeal? Zeal towards God according to the law, which afterwards he left and rejected, because he had found out a better way, Gal. ii. 20. The life that he once lived, it was by the law, but afterwards, saith he, the life that I now live it is by faith, by the faith of Jesus Christ. So that, though the law was the appointment of God, and had also his name and majesty upon it, yet now he will not live by the law. Indeed, God is in the law, but yet only as just and holy, not as gracious and merciful ; so he is only in Jesus Christ. " The law," the word of justice, " was given by Moses, but grace and truth came by Jesus Christ," John, i. 17. Wherefore, whatever of God thou findest in the law, yet seeing grace and mercy is not there, let neither the name of God nor that majesty that thou findest of him in the law prevail with thee to seek life by all the holy commands of the law.

Secondly, Take heed that the law, by taking hold on thy conscience, doth not make thee seek life by the law, Rom. ii. 13-15. The heart of man is the seat of the law ; this being so, the understanding and conscience must needs be in danger of being bound by the law. Man is a law unto himself, and sheweth that the works of the law are written in his heart. Now the law being thus nearly related to man, it easily takes hold of the understanding and conscience ; by which hold, if it be not quickly broken off by the promise and grace of the gospel, it is captivated to the works of the law ; for conscience is such a thing, that if it once be possessed with a doctrine, yea, though but with the doctrine of an idol (1 Cor. viii. 6, 7), it will cleave so fast

thereto that nothing but a hand from heaven can loosen it; and if it be not loosed, no gospel can be there embraced. Conscience is Little-ease, if men resist it, whether it be rightly or wrongly informed. How fast, then, will it hold when it knows it cleaves to the law of God! Upon this account the condition of the unbeliever is most miserable; for not having faith in the gospel of grace, through which is tendered the forgiveness of sins, they, like men drowning, hold fast that they have found; which being the law of God, they follow it; but because righteousness flies from them, they at last are found only accursed and condemned to hell by the law, Rom ix. 31, 32. Take heed, therefore, that thy conscience be not entangled by the law.

Thirdly, Take heed of fleshly wisdom. Reasoning suiteth much with the law—"I thought verily that I ought to do many things against the name of Jesus," and so to have sought for life by the law; my reason told me so. For thus will reason say: Here is a righteous law, the rule of life and death; besides, what can be better than to love God, and my neighbour as myself? Again; God hath thus commanded, and his commands are just and good; therefore, doubtless, life must come by the law. Further, to love God and keep the law are better than to sin and break it; and seeing men lost heaven by sin, how should they get it again but by working righteousness? Besides, God is righteous, and will therefore bless the righteous. Oh, the holiness of the law! It mightily swayeth with reason when a man addicteth himself to religion; the light of nature teacheth that sin is not the way to heaven; and seeing no word doth more condemn sin than the words of the ten commandments, it must needs be therefore the most perfect rule for holiness; wherefore, saith reason, the safest way to life and glory is to keep myself close to the law. But a little here to correct. Though the law indeed be holy, yet the mistake as to the matter in hand is as wide as the east from the west; for therefore the law can do thee no good, because it is holy and just; for what can he that hath sinned expect from a law that is holy and just? Nought

but condemnation. Let them lean to it while they will, "there is one that accuseth you," saith Christ, "even Moses in whom you trust," John, v. 45.

Fourthly, Man's ignorance of the gospel suiteth well with the doctrine of the law ; they, through their being ignorant of God's righteousness, fall in love with that, Rom. x. 1-4. Yea, they do not only suit, but, when joined in act, the one strengtheneth the other—that is, the law strengtheneth our blindness, and bindeth the veil more fast about the face of our souls. The law suiteth much our blindness of mind, "For until this day remains the veil untaken away in the reading of the Old Testament" (2 Cor. iii. 15, 16), especially in the reading of that which was written and engraven on stones—to wit, the ten commandments, that perfect rule for holiness,—which veil is done away in Christ. But "even to this day, when Moses is read, the veil is over their hearts ;" they are blinded by the duties enjoined by the law from the sight and hopes of forgiveness of sins by grace—"Nevertheless when it (the heart) shall turn to the Lord, the veil shall be taken away." The law, then, doth veil the heart from Christ, and holds the man so down to doing and working for the kingdom of heaven, that he quite forgets the forgiveness of sins by mercy through Christ. Now this veiling or blinding by the law is occasioned,

1. By reason of the contrariety of doctrine that is in the law to that which was in the gospel. The law requireth obedience to all its demands upon pain of everlasting burning ; the gospel promiseth forgiveness of sins to him that worketh not, but believeth. Now the heart cannot receive both these doctrines ; it must either let go doing or believing. If it believe, it is dead to doing ; if it be set to doing for life, it is dead to believing. Besides, he that shall think both to do and believe for justification before God from the curse, he seeks for life but as it were by the law, he seeks for life but as it were by Christ ; and he being not direct in either, shall for certain be forsaken of both. Where-

fore? "Because he seeks it not by faith, but as it were by the works of the law," Rom. ix. 32.

2. The law veils and blinds by that guilt and horror for sin that seizeth the soul by the law; for guilt, when charged close upon the conscience, is attended with such aggravations, and that with such power and evidence, that the conscience cannot hear, nor see, nor feel anything else but that. When David's guilt for murder and blood did roar by the law in his conscience, notwithstanding he knew much of the grace of the gospel, he could hear nothing else but terror, the sound of blood; the murder of Uriah was the only noise that he heard; wherefore he crieth to God that he would *make* him hear the gospel: "Make me to hear joy and gladness, that the bones which thou hast broken may rejoice," Psalm li. 8. And as he could not *hear*, so neither could he *see*; the law had struck him deaf and blind: "I am (saith he) not able to look up;" not up to Christ for mercy. As if David had said, O Lord, the guilt of sin, which is by the law, makes such a noise and horror in my conscience, that I can neither hear nor see the word of peace, unless it is spoken with a voice from heaven! The serpents that bit the people in the days of old were types of guilt and sin, Num. xxi. 6. Now these were fiery serpents, and such as, I think, could fly, Isa. xiv. 29; wherefore, in my judgment, they stung the people about their faces, and so swelled up their eyes, which made it the more difficult for them to look up to the brazen serpent, which was the type of Christ, John, iii. 14. Just so doth sin by the law do now; it stings the soul, the very face of the soul, which is the cause that looking up to Jesus, or believing in him, is so difficult a task in time of terror of conscience.

3. This is not only so at present, but so long as guilt is on the conscience, so long remains the blindness; for guilt standing before the soul, the grace of God is intercepted, even as the sun is hid from the sight of mine eyes by the cloud that cometh between: "My sin," said David, "is

ever before me" (Psalm li. 3), and so kept other things out of his sight : sin, I say, when applied by the law. When the law came to Paul, he remained without sight (Acts, ix.) until the good man came unto him with the word of forgiveness of sins.

4. Again ; where the law comes with power, there it begetteth many doubts against the grace of God ; for it is only a revealer of sin, and the ministration of death ; that is, a doctrine that sheweth sin, and condemneth for the same ; hence, therefore, as was hinted before, the law being the revealer of sin, where that is embraced, there sin must needs be discovered and condemned, and the soul for the sake of that ; further, it is not only a revealer of sin, but that which makes it abound ; so that the closer any man sticks to the law for life, the faster sin doth cleave to him. "That law," saith Paul, "which was ordained to be unto life, I found to be unto death" (Rom. vii. 10-14) ; for by the law I became a notorious sinner ; I thought to have obtained life by obeying the law, "but sin taking occasion by the commandment, deceived me, and thereby slew me." A strange way of deceivableness, and it is hid from the most of men ; but, as I have already told you, you see how it comes to pass.

1. Man by nature is carnal, and the law itself is spiritual : now betwixt these two ariseth great difference ; the law is exceeding good, the heart exceeding bad ; these two opposites therefore (the heart so abiding) can by no means agree.

2. Therefore, at every approach of the law to the heart with intent to impose duty, or to condemn for the neglect thereof ; at every such approach the heart starteth back, especially when the law comes home indeed, and is heard in his own language. This being thus, the conscience perceiving this is a fault, begins to tremble at the sense of judgment ; the law still continueth to command to duty, and to condemn for the neglect thereof. From this struggling of these two opposites ariseth, I say, those doubts and fears that drive the heart into unbelief, and that make it blind to the word of the gospel, that it can neither see nor

understand anything but that it is a sinner, and that the law must be fulfilled by it if ever it be saved.

But again ; another thing that hath great influence upon the heart to make it lean to the law for life is, the false names that Satan and his instruments have put upon it ; such as these—to call the law the gospel ; conscience, the spirit of Christ ; works, faith ; and the like : with these, weak consciences have been mightily pestered ; yea, thousands deluded and destroyed. This was the way whereby the enemy attempted to overthrow the church of Christ of old ; as, namely, those in Galatia and at Corinth, &c., 2 Cor. xi. 3, 4, 13, 14. I say, by the feigned notion that the law was the gospel, the Galatians were removed from the gospel of Christ ; and Satan, by appropriating to himself and his ministers the names and titles of the ministers of the Lord Jesus, prevailed with many at Corinth to forsake Paul and his doctrine. Where the Lord Jesus hath been preached in truth, and something of his doctrine known, it is not there so easy to turn people aside from the sound of the promise of grace, unless it be by the noise and sound of a gospel. Therefore, I say, the false apostles came thus among the churches : “ another gospel, another gospel ; ” which, in truth, saith Paul, “ is not another ; but some would pervert the gospel of Christ ” (Gal. i. 6–8), and thrust that out of doors, by gilding the law with that glorious name. So again, for the ministers of Satan, they must be called the apostles of Christ and ministers of righteousness ! which thing, I say, is of great force, especially being accompanied with so holy and just a doctrine as the word of the law is ; for what better to the eye of reason than to love God above all, and our neighbour as ourselves, which doctrine, being the scope of the ten words given on Sinai, no man can contradict ; for, in truth, they are holy and good. But here is the poison ; to set this law in the room of a mediator, as those do that seek to stand just before God thereby ; and then nothing is so dishonourable to Christ, nor of so soul-destroying a nature as the law ; for that thus placed hath not only power when souls are deluded, but

power to delude, by its real holiness, the understanding, conscience, and reason of a man ; and by giving the soul a semblance of heaven, to cause it to throw away Christ, grace, and faith. Wherefore it behoveth all men to take heed of names, and of appearances of holiness and goodness.

Lastly, Satan will yet go further ; he will make use of something that may be at a distance from a moral precept, and therewith bring souls under the law. Thus he did with some of old ; he did not make the Galatians fall from Christ by virtue of one of the ten words, but by something that was aloof off, by circumcision, days and months, that were Levitical ceremonies ; for he knows it is no matter, nor in what Testament he found it, if he can therewith hide Christ from the soul—" Behold, I Paul say unto you, that if you be circumcised, Christ shall profit you nothing ; for I testify again to every man that is circumcised, that he is a debtor to the whole law," Gal. v. 2, 3. Why so, seeing circumcision is not one of the ten words ? Why, because they did it in conscience to God, to stand just before him thereby. Now here we may behold much cunning of the devil ; he begins with some at a distance from that law which curseth, and so by little and little bringeth them under it ; even as by circumcision the Galatians were at length brought under the law that condemneth all men to the wrath and judgment of God. I have often wondered when I have read how God crieth out against the Jews for observing his own commandment (Isaiah, i.) ; but I perceive by Paul that by these things a man may reject and condemn the Lord Jesus ; which those do that for life set up aught, whether moral or other institution, besides the faith of Jesus.

Let men therefore warily distinguish betwixt names and things, betwixt statute and commandment, lest they by doing the one transgress against the other, 2 Cor. i. 19, 20. Study, therefore, the nature and end of the law with the nature and end of the gospel ; and if thou canst keep them distinct in thy understanding and conscience, neither names nor things, neither statutes nor commandments, can draw

thee from the faith of the gospel. And that thou mayest yet be helped in this matter, I shall now come to speak to the second conclusion.

The second position.

That men can be justified from the curse before God while sinners in themselves by no other righteousness than that long ago performed by, and remaining with, the person of Christ.

For the better prosecuting of this position, I shall observe two things—

1. That the righteousness by which we stand just before God from the curse was performed by the person of Christ.

2. That this righteousness is inherent only in him.

As to the first of these, I shall be but brief.

Now, that the righteousness that justifieth us was performed long ago by the person of Christ, besides what hath already been said, is further manifest thus—

1. He is said to have purged our sins by himself—“When he had by himself purged our sins, he sat down on the right hand of God,” Heb. i. 2, 3. I have shewed that in Christ, for the accomplishing of righteousness, there was both doing and suffering; doing, to fulfil all the commands of the law; suffering, to answer its penalty for sin. This second is that which in this to the Hebrews is in special intended by the apostle, where he saith, he hath “purged our sins,” Heb. ix. 14; that is, by his precious blood; for it is that alone can purge our sins, either out of the sight of God or out of the sight of the soul. Now this was done by *himself*, saith the apostle; that is, in or by his personal doings and sufferings. And hence it is that when God had rejected the offerings of the law, he said, “Lo, I come. A body hast thou prepared me, to do thy will, O God,” Heb. x. 5–8. Now by this will of God, saith the Scripture, we are sanctified. By what will? Why, by the offering up of the body of Jesus Christ; for that was God’s will, that thereby we might be a habitation for him; as he saith again—“Jesus also, that he might sanctify the people

with his own blood, suffered without the gate," Heb. xiii. 12.

2. As it is said, he hath purged our sins by *himself*, so it was by himself *at once*—"For by one offering hath he perfected for ever them that are sanctified." Now by this word "at once," or by "one offering," is cut off all those imaginary sufferings of Christ which foolish men conceive of; as, that he in all ages hath suffered, or suffereth for sin in us. No; he did this work but once: "Not that he should offer himself often, as the high priest entered into the holy place every year with the blood of others; for then must he often have suffered since the foundation of the world: but now *once* in the end of the world," in the time of Pilate, "hath he appeared to put away sin by the sacrifice of himself," Heb. ix. 25, 26. Mark how to the purpose the Holy Ghost expresseth it: he hath suffered but *once*; and that *once, now; now once; now* he is God and man in one person; *now* he hath taken the body that was prepared of God; *now once* in the end of the world hath he appeared to put away sin by the sacrifice of himself; by the offering up of the body of Jesus Christ *once* for all.

3. It further appears, in that by his resurrection from the dead, the mercies of God are made sure to the soul, God declaring by that, as was said before, how well pleased he is by the undertaking of his Son for the salvation of the world: "And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give thee the sure mercies of David," Acts, xiii.

34. For Christ being clothed with man's flesh, and undertaking for man's sins, did then confirm all sure to us by his resurrection from the dead. So that by the rising of that man again, mercy and grace are made sure to him that hath believed on Jesus. Wherefore, from these things, together with what hath been discovered about his addressing himself to the work, I conclude "That men can be justified from the curse before God while sinners in themselves by no other righteousness than that long ago performed by the person of Christ." Now the conclusion is

true, from all show of contradiction ; for the Holy Ghost saith, he hath done it ; hath done it by himself, and that by the will of God, at once, even then when he took the prepared body upon him—"By the will of God we are sanctified, through the offering up of the body of Jesus Christ once for all."

This being so, the second position is also manifest—namely, that the righteousness by which we stand just from the curse before God is only inherent in Jesus Christ. For if he hath undertaken to bring in a justifying righteousness, and that by works and merits of his own, then that righteousness must of necessity be inherent in him alone, and ours only by imputation ; and hence it is called, in that fifth to the Romans, the gift, the "gift of righteousness;" because neither wrought nor obtained by works of ours, but bestowed upon us, as a garment already prepared, by the mercy of God in Christ, Romans, v. 17 ; Isa. lxi. 10.

There are four things that confirm this for a truth—

First, This righteousness is said to be the righteousness of *one*, not of many ; I mean of *one* properly and personally, as his own particular personal righteousness. The gift of grace, which is the gift of righteousness, it is "by *one* man, Jesus Christ. Much more they that receive abundance of grace, and of the gift of righteousness, shall reign in life by *one* Jesus Christ. Therefore as by the offence of one judgment came upon all to condemnation ; even so by the righteousness of *one* the free gift came upon all men to justification of life. For as by one man's disobedience many were made sinners, so by the obedience of *one* shall many be made righteous," Rom. v. 15–19. Mark, the righteousness of *one*, the obedience of *one* ; the righteousness of *one* man, of one man, Jesus. Wherefore, the righteousness that justifieth a sinner, it is personally and inherently the righteousness of that person only who by works and acts of obedience did complete it, even the obedience of one, of one man, Jesus Christ ; and so ours only by imputation. It is improper to say, Adam's eating of the forbidden fruit was personally

and inherently an act of mine. It was personally his, and imputatively mine ; personally his, because he did it ; imputatively mine, because I was then in him. Indeed, the effects of his personal eating is found in my person—to wit, defilement and pravity ; the effects also of the imputation of Christ's personal righteousness are truly found in those that are in him by electing love and unfeigned faith, even holy and heavenly dispositions : but a personal act is one thing, and the effects of that another. The act may be done by, and be only inherent in one ; the imputation of the merit of the act, as also the effects of the same, may be in a manner universal, extending itself unto the most, or all. This the case of Adam and Christ doth manifest—the sin of one is imputed to his posterity ; the righteousness of the other is reckoned the righteousness of those that are his.

Secondly, The righteousness by which we stand just before God from the curse is called “ The righteousness of the Lord—the righteousness of God—the righteousness of Jesus Christ,” &c., Philippians, iii. 6–8 ; and that by way of opposition to the righteousness of God's own holy law—“ That I might be found in him, not having on my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.” Now by this opposition, as by what was said before, the truth is made exceeding clear ; for by these words, “ not having my own righteousness,” is not only excluded what qualifications we suppose to be in us, but the righteousness through which we stand just in the sight of God by them is limited and confined to a person absolutely distinct. Distinct, I say, as to his person and performances, who here is called God and Jesus Christ ; as he saith also in the prophet Isaiah, “ In the Lord shall all the seed of Israel be justified, and shall glory,” Isa. xlv. 25 ; liv. 17. In the Lord, not in the law ; in the Lord, not in themselves. “ And their righteousness is of me, saith the Lord :” of me, not of themselves ; of me, not of the law. And again ; “ Surely shall one say, in the Lord have I righteousness and strength.” Now, as I have already said, all this is to be understood of

the righteousness that was fulfilled by acts and works of obedience, which the person of the Son of God accomplished in the days of his flesh in the world ; by that man, I say, " The Lord our righteousness," Jer. xxiii. 6. Christ indeed is naturally and essentially righteousness ; but as he is simply such, so he justifieth no man ; for then he need not to bear our sins in his flesh, and become obedient in all points of the law for us ; but the righteousness by which we stand just before God is a righteousness consisting of works and deeds, of the doings and sufferings of such a person who also is essentially righteousness. And hence, as before I have hinted, we are said to be justified by the obedience and blood of the Lord Jesus Christ, by the doings and sufferings of the Son of God. And hence again it is that he first is called King of righteousness ; that is, a King of righteousness as God-man, which of necessity supposeth his personal performances ; and after that, " King of peace," Heb. vii. 1-3 ; for what he is naturally and eternally in his Godhead he is not to us, but himself ; but what he is actively and by works, he is not to himself, but to us ; so, then, he is neither King of righteousness nor of peace to us, as he is only the Eternal Son of the Father, without his being considered as our priest and undertaker—" He hath obtained," by works of righteousness, " eternal redemption for us," Heb. ix. 12. So, then, the righteousness by which we stand just before God is a righteousness inherent (only) in Christ, because a righteousness performed by him alone.

Now that righteousness by which we stand just before God must be a righteousness consisting of personal performances ; the reason is, because persons had sinned, this the nature of justice requireth, that " since by man came death, by man should come also the resurrection from the dead," 1 Cor. xv. 21. The angels, therefore, for this very reason, abide under the chains of everlasting darkness, because he " took not hold on them," Heb. ii. 16, 17 ; that is, by fulfilling righteousness for them in their nature : that is a blessed word, *to you*—" To you is born this day in the

city of David a Saviour, which is Christ the Lord," Luke, ii. 11 ; to *you*, not to angels ; to *you* is born a Saviour.

Thirdly, It is yet further evident that the righteousness by which we stand just before God from the curse is a righteousness inherent, not in us, but Christ ; because it is a righteousness inherent, not in us, but Christ ; because it is a righteousness besides, and without the law itself. Now take away the law, and you take away the rule of righteousness. Again ; take away the rule, and the act as to us must cease : " But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets," Rom. iii. 21. So, then, by such a righteousness we are justified as is not within the power of the law to command of us.

Quest. But what law is that which hath not power to command our obedience in the point of our justification with God ?

Ans. The moral law, or that called the ten commandments. Therefore we are neither commanded to love God, or our neighbour, as the means or part of our justifying righteousness ; nay, he that shall attempt to do these things to be delivered from the curse thereby, by the scripture is holden accursed of God : " As many as are of the works," or duties, " of the law, are under the curse," &c., Gal. iii. 10. Because we are justified not by that of the law, but by the righteousness of God without the law ; that is, without its commanding of us, without our obedience to it : " Freely by his grace, through the redemption that is in Jesus Christ ; whom God hath set forth to be a propitiation, through faith in his blood," Rom. iii. 24, 25. This is the righteousness of God without the law ; that is, without any of our obedience to the law. Wherefore the righteousness by which we stand just in the sight of God cannot be inherent in us, but in Christ the King thereof.

Fourthly, This is further made apparent by the capacity that God will consider that soul in to whom he imputeth justifying righteousness ; and that is, " as one that worketh not," as one that stands " ungodly in the judgment of the

law," Rom. iv. 4, 5. But this I have handled before, and therefore shall pass it here.

Fifthly, to conclude : If any works of ours could justify us before God, they would be works after faith received ; but it is evident that these do not ; therefore the righteousness that justifies us from the curse before God is a righteousness inherent only in Christ.

That works after faith do not justify us from the curse in the sight of God is evident—

1. Because no works of the saints can be justified by the moral law, considering it as the law of works for life, Gal. iii. 10. For this must stand a truth for ever—Whatsoever justifieth us must be justified by the moral law, for that is it that pronounceth the curse ; unless, then, that curse be taken away by the work, the work cannot justify us before God, Rom. iii. 21. But the curse cannot be taken away but by a righteousness that is first approved of by that law that so curseth ; for if that shall yet complain for want of a full satisfaction, the penalty remaineth. This is evident to reason, and confirmed by the authority of God's word, as hath been already proved ; because the law, once broken, pronounceth death, expecteth death, and executeth the same on him that will stand to the judgment of the law ; but no work of a believer is capable of answering this demand of the law ; therefore none of his works can justify him before God ; for the law, that notwithstanding complaineth.

2. No works of faith can justify us from the curse before God, because of the want of perfection that is in the greatest faith in us. Now if faith be not perfect, the work cannot be perfect ; I mean, with that perfection as to please Divine justice. Consider the person, one that hath to do with God immediately by himself. Now, that faith is not capable of this kind of perfection it is evident, because when men here know most, they know but in part, 1-Cor. viii. 2 ; xiii. 12. Now he that knows but in part, can do but in part ; and he that doth but in part, hath a part wanting in the judgment of the justice of God. So, then, when thou

hast done all thou canst, thou hast done but part of thy duty, and so art short of justification from the curse by what thou hast done.

3. Besides, it looks too like a monster that the works of faith should justify us before God ; because then faith is turned, as it were, with its neck behind it. Faith, in its own nature and natural course, respecteth the mercy of God through the Mediator Jesus Christ, and, as such, its virtue and excellency is to expect justification by grace through him ; but by this doctrine faith is turned round about, and now makes a life out of what itself hath done : but methinks faith should be as noble as its fruits, that being the first, and they but the fruits of that.

Besides, seeing the work is only good because it floweth from faith, for faith purifieth the heart (Acts, xv. 9), therefore faith is it that justifies all its works. If, then, we be justified by either, it is by faith, and not by his works ; unless we will say there is more virtue in the less than in the greater. Now what is faith but a believing, a trusting, or relying act of the soul ? What, then, must it rely upon or trust in ? Not in itself, that is without scripture ; not in its works, they are inferior to itself ; besides, this is the way to make even the works of faith the mediator between God and the soul, and so by them thrust Christ out of doors ; therefore it must trust in Christ ; and if so, then no man can be justified from the curse before God by the works that flow from faith.

4. To put all out of doubt ; the saint, when he hath done what he can to bring forth good works by faith, yet he dares not shew these works before God but as they pass through the Mediator Christ, but as they are washed in the blood of the Lamb. And therefore Peter saith, those sacrifices of ours that are truly spiritual are only then accepted of God (1 Pet. ii. 5) when offered up by Jesus Christ. And therefore it is said again, that the prayers of the saints, which are the fruits of faith, come up before the throne of God through the angel's hand (Rev. viii. 3, 4), that is, through

the hand of Christ, through his golden censer, perfumed with his incense, made acceptable by his intercession.

It is said in the book of the Revelation that it is granted to the bride, the Lamb's wife, that she should be "arrayed in fine linen, clean and white; which white linen is the righteousness of saints." This fine linen, in my judgment, is the works of godly men, their works that sprang from faith. But how came they clean? How came they white? Not simply because they were the works of faith. But mark, "They washed their robes, and made them white in the blood of the Lamb; and therefore they stand before the throne of God," Rev. vii. 14, 15. Yea, therefore it is that their good works stand there too.

I conclude, then, "our persons are justified while we are sinners in ourselves." Our works, even the works of faith, are no otherwise accepted but as they come through Jesus Christ, even through his intercession and blood. So, then, Christ doth justify both our person and works, not by way of approbation, as we stand in ourselves or works before God, but by presenting of us to his Father by himself, washing what we are and have from guilt in his blood, and clothing us with his own performances. This is the cause of our acceptance with God, and that our works are not cast forth of his presence.

THE USE.

1. Is justifying righteousness to be found in the person of Christ only? Then this should admonish us to take heed of seeking it in ourselves—that is, of working righteousness, thereby to appease the justice of God, lest by so doing we affront and blaspheme the righteousness of Christ. He that shall go about to establish his own righteousness, he, as yet, doth defiance to that which is of God, of God's appointing, of God's providing; and that only wherewith the justice of the law must be well pleased. Wherefore take heed, I say, of doing such a thing, lest it

provoke the eyes of the Lord's glory—"When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it," Ezek. xxxiii. 13. Mark, though he be righteous, yea, though he have a promise of life, yet he shall die. But why? Because he sinned against the Lord by trusting to his own righteousness, therefore he must die for it.

There are some things that will preserve a man from splitting upon this rock. As,

1. Get good acquaintance with the covenant of grace, and of the persons concerned in the conditions of that covenant. The conditions of that covenant are, that a righteousness shall be brought into the world that shall please the justice of God and answer (and so remove the curse of) the law. Now he that doth perform this condition is Christ; therefore the covenant is not immediately with man, but with him that will be the Mediator betwixt God and man: "As for thee, by the blood of thy covenant," Zech. ix. 11, speaking of Christ. So, then, Christ, the Man-Christ, is he who was to bring in these conditions—to wit, everlasting righteousness. And hence it is that God hath said, "Christ shall be the covenant of the people,"—that is, he shall be our conditions to Godward, Dan. ix. 23, 24. He therefore is all our righteousness as to the point of our justification before God; he is the covenant of the people, as well as the light of the Gentiles; for as no man can see but in the light of his Spirit, so no man can stand but in and by him—he is the covenant of the people, the conditions and qualifications of the people, Isa. lii. 6. So that to Godward Christ is all in all, and no man anything at all. "He hath made with me an everlasting covenant;" with me, as I stand in my head Christ, who, because he hath brought in everlasting righteousness, therefore hath removed the curse of the law; wherefore he adds, this covenant "is ordered in all things, and sure," 2 Sam. xxiii. 5; because all points that concern me as to redemp-

tion from the curse are taken away by Christ, as before is discoursed. Look, then, upon Christ as the man, the mediator, undertaker, and accomplisher of that righteousness in himself, wherein thou must stand just before God ; and that he is the covenant or conditions of the people to Godward, always having in himself the righteousness that the law is well pleased with, and always presenting himself before God as our only righteousness.

2. That this truth may be the more heartily inquired into by thee, consider thine own perfections ; I say, study how polluted thou art, even from the heart throughout. No man hath a high esteem of the Lord Jesus that is a stranger to his own sore. Christ's church is an hospital of sick, wounded, and afflicted people ; even as when he was in the world, the afflicted and distressed set the highest price upon Jesus Christ. Why ? They were sick, and he was the Physician ; but the whole had no need of him. And just thus it is now : Christ is offered to the world to be the righteousness and life of sinners, but no man will regard him save he that seeth his own pollution ; he that seeth he cannot answer the demands of the law, he that sees himself from top to toe polluted, and that therefore his service cannot be clean as to justify him from the curse before God, he is the man that must needs die in despair and be damned, or must trust in Jesus Christ for life.

Further, This rule I would have all receive that come to Jesus Christ for life and salvation.

1. Not to stick at the acknowledgment of sin, but to make that of it which the law makes of it : " Acknowledge thine iniquity," saith the Lord, Jer. iii. 13. This is a hard pinch (I know what I say) for a man to fall down under the sense of sins by acknowledging them to be what the Lord saith they are ; to acknowledge them, I say, in their own defiling and polluting nature ; to acknowledge them in their unreasonable and aggravating circumstances ; to acknowledge them in their God-offending and soul-destroying nature, especially when the conscience is burdened with the guilt of them. Yet this is duty—" If we confess

our sins, he is faithful and just to forgive," 1 John, i. 9 ; yea, to this is annexed the promise, " He that confesseth, and forsaketh them, shall find mercy." This made David, as it were, lay claim to the mercy of God—" Wash me thoroughly (said he) from mine iniquity, and cleanse me from my sin ; for I acknowledge my transgression, and my sin is ever before me." Though, then, thou art to blush and be ashamed when thou rememberest thy sins and iniquities, yet do not hide them—" He that hideth his sins shall not prosper." Do not lessen them ; do not speak of them before God after a mincing way—" Acknowledge thine iniquities, that thou hast sinned against the Lord thy God, and hast scattered thy ways to the strangers under every green tree ; and ye have not obeyed my voice, saith the Lord," Jer. iii. 13.

2. If we would come to Christ aright, we must *only* acknowledge our sins ; we must *only* acknowledge them, and there stop ; stop, I say, from attempting to do aught to present us good before God, but *only* to receive the mercy offered. "*Only* acknowledge thine iniquities." Men are subject to two extremes, either to confess sins notionally and by the halves, or else, together with the confession of them, to labour to do some holy work, thereby to ease their burdened conscience, and beget faith in the mercy of God, Hos. v. 14, 15. Now both these are dangerous, and very ungodly, —dangerous, because the wound is healed falsely ; and ungodly, because the command is transgressed : " Only acknowledge thy sin," and there stand (as David) " till thy guilt is taken away." Joshua stood before the angel, from top to toe in filthy garments, till the Lord put other clothes upon him, Zech. iii. 3. In the matter of thy justification thou must know nothing, see nothing, hear nothing, but thine own sins and Christ's righteousness—" *Only* acknowledge thine iniquities." Now the Saviour and the soul comes rightly together ; the Saviour to do his work, which is to spread his skirt over the sinner ; and the sinner to receive, by believing this blessed imputed righteousness. And hence the church, when she came to God, lieth down in

her shame, and her confusion covereth her ; and so lieth till pardon comes, Jer. iii. 25.

THE SECOND USE.

I come now to the second use—Have faith in Christ. But what are we to understand by faith ?

Ans. Faith importeth as much as to say, receive, embrace, accept of, or trust in, the benefit offered. All which are, by holy men of God, words used on purpose to shew that the mercy of God, the forgiveness of sins, and eternal life, are not to be had by doing or by the law ; but by receiving, embracing, accepting, or trusting to the mercy of God through Christ—" We believe that through the grace of our Lord Jesus Christ we shall be saved, even as they," John, i. 12 ; 2 Cor. iv. 1 ; xi. 4 ; Col. ii. 6 ; Heb. xi. 13 ; 1 Tim. i. 15 ; Ephes. i. 12, 13 ; Acts, xv. 11. Thus you see what the gospel is, and what faith doth do in the salvation of the soul.

Now, that faith might be helped in this work (for great are they that oppose it), therefore the Scriptures, the word of truth, hath presented us with the invitation in most plain and suitable sentences ; as, " That Christ came into the world to save sinners—Christ died for our sins—Christ gave himself for our sins—Christ bare our sins in his body on the tree ; and, That God for Christ's sake hath forgiven you." Further, as the invitations are plain and easy, so the threatenings to the opposers are sore and astonishing—" He that believeth not shall be damned—Because they received not the love of the truth, that they might be saved, God gave them up to strong delusions, that they all might be damned," Mark, xvi. 16 ; 2 Thess. ii. 10-12.

Object. But faith is said to be an act of obedience.

Ans. 1. And well it may ; for it is the most submitting act that a man can do ; it throweth out all our righteousness ; it makes the soul poor in itself ; it liveth upon God and Christ, as the almsman doth upon his lord ; it consenteth to the gospel that it is true ; it giveth God and

Christ the glory of their mercy and merit ; it loveth God for his mercy, and Jesus Christ for his service ; whatever good it doth, it still crieth, Hereby am I not justified, but he that justifieth me is the Lord.

Well, but is there in truth such a thing as the obedience of faith ? Then let Christians labour to understand it, and distinguish it aright, and to separate it from the law and all man's righteousness ; and remember that it is a receiving of mercy, an embracing of forgiveness, an accepting of the righteousness of Christ, and a trusting to these for life. Remember again, that it putteth the soul upon coming to Christ as a sinner, and to receive forgiveness as a sinner, as such. We now treat of justification.

But a little to insert at large a few more of the excellences of it, and so draw towards a conclusion.

First, The more thou believest for remission of sins, the more of the light of the glorious gospel of Christ thou receivest into thy soul—"For therein is the righteousness of God revealed, from faith to faith," Rom. i. 16, 17 ; that is, according to the decree of faith. Little faith seeth but little, but great faith seeth much ; and therefore he saith again, That by faith we have "access into the grace of God," chap. v. 2. The reason is,

1. Because faith, having laid hold upon Christ, hath found him "in whom are hid all the treasures of wisdom and knowledge," Col. ii. 2, 3. In him therefore it finds and sees those heights and depths of gospel mysteries that are nowhere else to be found ; nay, let a man be destitute of faith, and it is not possible he should once think of some of them.

2. By this means the Holy Spirit is plentifully received, Gal. iii. 1-3. Now the Spirit of God is a spirit of wisdom and revelation ; but yet so as in the knowledge of Christ, Eph. i. 17 ; otherwise the Spirit will shew to man not any mighty thing, its great delight being to open Christ and to reveal him unto faith. Faith indeed can see him, for that is the eye of the soul ; and the Spirit alone can reveal him, that being the searcher of the deep things of God ; by these

therefore the mysteries of heaven are revealed and received. And hence it is that the mystery of the gospel is called the "mystery of faith," or the mystery with which faith only hath to do, 1 Tim. iii. 9. Wouldst thou, then, know the greatest things of God? Accustom thyself to the obedience of faith; live upon thy justifying righteousness.

And never think that to live always on Christ for justification is a low and beggarly thing, and as it were a staying at the foundation; for let me tell you, depart from a sense of the meritorious means of your justification with God, and you will quickly grow light, and frothy, and vain. Besides, you will always be subject to errors and delusions; for this is not to hold the head from or through which nourishment is administered, Col. ii. 19. Further, no man that buildeth forsakes the good foundation; that is the ground of his encouragement to work, for upon that is laid the stress of all; and without it nothing that is framed can be supported, but must inevitably fall to the ground. Again; why not live upon Christ alway? and especially as he standeth the mediator between God and the soul, defending thee with the merit of his blood, and covering thee with his infinite righteousness from the wrath of God and curse of the law. Can there be any greater comfort ministered to thee than to know thy person stands just before God? Just and justified from all things that would otherwise swallow thee up? Is peace with God and assurance of heaven of so little respect with thee that thou slightest the very foundation thereof, even faith in the blood and righteousness of Christ? and are notions and whimsies of such credit with thee that thou must leave the foundation to follow them? But again; what mystery is desirable to be known that is not to be found in Jesus Christ, as Priest, Prophet, or King of saints? In him are hid all the treasures of them, and he alone hath the key of David to open them, Col. ii. 1, 2; Rev. iii. 7. Paul was so taken with Jesus Christ, and the knowledge of this, that he was crucified for us, that he desired, nay, determined not to know any thing else among the Corinthians, that itched after other wisdom, 1 Cor. ii. 2.

Object. But I see not that in Christ now that I have seen in him in former days. Besides, I find the Spirit lead me forth to study other things.

Ans. To the first part of this objection I would answer several things—

1. The cause why thou seest not that in Christ now which thou hast seen in him in former days is not in Christ, but in thy faith ; he is the same, as fresh, and as good, and as full of blessedness, as when thou didst most rejoice in him, Heb. i. 11, 12.

2. And why not now, as well as formerly ? God is never weary of being delighted with Jesus Christ ; his blood is always precious with God ; his merits being those in which justice hath everlasting rest, why shouldst thou wander or go about to change thy way ? Prov. viii. 30 ; Jer. ii. 36.

3. Sin is the same as ever, and so is the curse of the law. The devil is as busy as ever ; and beware of the law in thy members. Return, therefore, to thy rest, O soul ! for he is thy life, and the length of thy days.

4. Guilt is to be taken off now, as it was years ago ; and, whether thou seest it or no, thou sinnest in all thy works. How, then, canst thou stand clear from guilt in thy soul who neglectest to act faith in the blood of the Lamb ? There thou must wash thy robes, and there thou must make them white, Rev. vii. 14, 15.

5. I conclude, then, thou art a polluted, surfeited, corrupted, hardened creature, whosoever thou art, that thus objectest.

But I find, sayest thou, as if the Spirit led me forth to study other matters.

Ans. What other matters ? What matters besides, above, or beyond the glorious gospel of Jesus Christ, and of our acceptance with God through him ? What spirit, or doctrine, or wisdom soever it be that centres not in, that cometh not from, and that terminates not within, the bounds of the gospel of Jesus Christ, is not worthy the study of the sons of God ; neither is it food for the faith of Jesus Christ (John, vi. 51) ; for that is the flesh of Christ (and

that is eternal life.) Whither will you go? Beware of the spirit of Antichrist; for "many false spirits are gone out into the world." I told you before, that the Spirit of God is "the spirit of wisdom and revelation in the knowledge of Christ," Ephes. i. 17; John, xiv. xv. xvi.; and that without and besides the Lord Jesus it discovereth nothing; it is sent to testify of him; it is sent to bring his words to our remembrance; it is sent to "take of his things and shew them unto us." Wherefore, never call that the Spirit of Jesus which leads you away from the blood and righteousness of Christ; that is but the spirit of delusion and of the devil, whose teachings end in perdition and destruction. Tempt not Christ as they of old did. But how did they tempt him? Why, in loathing the manna, which was the type of his flesh and blood, which we are to eat of by believing. I say, tempt him not, lest you be destroyed by the serpents, by the gnawing guilt of sin; for, take away Christ, and sin remains, and there is no more sacrifice for sin: if so, thou wilt be destroyed by the destroyer, Num. xxi. 5-7; 1 Cor. x. 10. But again—

Living by faith begets in the heart a sonlike boldness and confidence to Godward in all our gospel duties, under all our weaknesses, and under all our temptations. It is a blessed thing to be privileged with a holy boldness and confidence Godward, that he is on our side, that he taketh part with us, and that he will plead our cause "with them that rise up against us," 2 Cor. ii. 14; iv. 17, 18; Gal. ii. 27; Phil. iii. 2, 3; Rom. v. 11. But this boldness faith helpeth us to do, and also manageth in our heart. This is that which made Paul always triumph and rejoice in God and the Lord Jesus; he lived the life of faith; for faith sets a man in the favour of God by Christ, and makes a man see that what befalls him in this life, it shall, through the wisdom and mercy of God, not only prove for his forwarding to heaven, but to augment his glory when he comes there. This man now stands on high, he lives, he is rid of slavish fears and carking cares, and in all his straits he hath a God to go to. Thus David, when all

things looked awry upon him, "encouraged himself in the Lord his God," 1 Sam. xxx. 6. Daniel also believed in his God, and knew that all his trouble, losses, and crosses, would be abundantly made up in his God, Dan. vi. 23. And David said, "I had fainted unless I had believed." Believing, therefore, is a great preservative against all such impediments, and makes us confident in our God, and with boldness to come into his presence, claiming privilege in what he is and hath, Ps. xxvii. 13 ; Jon. iii. 4, 5 ; Heb. x. 22, 23 ; Eph. i. 4-7. For by faith, I say, he seeth his acceptance through the Beloved, and himself interested in the mercy of God, and riches of Christ, and glory in the world to come. This man can look upon all the dangers in hell and earth without paleness of countenance ; he shall meditate terror with comfort, "because he beholds the King in his beauty," Isa. xxxiii. 17, 18.

Again ; living by faith makes a man exercise patience and quietness under all his afflictions ; for faith shews him that his best part is safe, that his soul is in God's special care and protection, purged from sin in the blood of Christ. Faith also shews him that after a little while he shall be in the full enjoyment of that which now he believes is coming : "We, through the Spirit, wait for the hope of righteousness by faith," Gal. v. 5. Wherefore, upon this ground it is that James exhorteth the saints to whom he wrote to patience, because they knew the harvest would in due time come, James, v. 7-11. Faith lodgeth the soul with Christ : "I know," saith Paul, "on whom I have believed" (and to whom I have committed my soul), "and am persuaded (I believe it) that he is able to keep that which I have committed unto him against that day ;" therefore it were no shame to him to wear a chain for his name and sake. Oh ! it is a blessed thing to see, I say, by the faith of the Lord Jesus, that we are embarked in the same ship with him ; this will help us greatly "both to hope and quietly wait for the salvation of the Lord," 2 Tim. i. 12-16 ; Psalm xlvi. 1-6 ; Lam. iii. 26.

Further, I might add, that living by faith is the way to

receive fresh strength from heaven, thereby to manage thine every day's work with life and vigour; yea, every look by faith upon Jesus Christ as thine doth this great work. It is said, when Paul saw the brethren that came to meet him, "he thanked God, and took courage," Acts, xxviii. 15. Oh! how much more, then, shall the Christian be blessed with fresh strength and courage even at the beholding of Christ; "whom beholding as in a glass, we are changed," even by beholding of him by faith in the word, "into the same image, from glory to glory, even as by the Spirit of the Lord," 2 Cor. iii. 18. But to be brief.

Make conscience of the duty of believing, and be as afraid of falling short here as in any other command of God, John, vi. 46. "This is his commandment, that you believe," 1 John, iii. 23. Believe, therefore, in the name of the Lord Jesus. This is the will of God, that you believe. Believe, therefore, to the saving of the soul. Unbelief is a fine-spun thread, not so easily discerned as grosser sins; and therefore that is truly "*The* sin that doth *so* easily beset us," Heb. xii. 1. The light of nature will shew those sins that are against the law of nature; but the law of faith is a command beyond what flesh or nature teacheth; therefore to live by faith is so much the harder work; yet it must be done, otherwise thine other duties profit thee nothing. For if a man give way to unbelief, though he be most frequent in all other duties besides, so often as he worshippeth God in these he yet saith, God is a liar in the other, even because he hath not believed: "He that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given us eternal life, and this life is in his Son," 1 John, v. 10, 11. So, then, when thou givest way to unbelief; when thou dost not venture the salvation of thy soul upon the justifying life that is in Christ—that is, in his blood, &c.—at once, thou givest the lie to the whole testament of God; yea, thou tramplest upon the promise of grace, and countest this precious blood

an unholy and unworthy thing, Heb. x. 29. Now how, thou doing thus, the Lord should accept of thy other duties, of prayer, alms, thanksgiving, self-denial, or any other, will be hard for thee to prove. In the meantime remember, that faith pleaseth God ; and that without faith it is impossible to please him. Remember also, that for this cause it was that the offering of Cain was not accepted : “ By faith Abel offered unto God a more excellent sacrifice than Cain ;” for by faith Abel first justified the promise of the Messiah, by whom a conquest should be obtained over the devil, and all the combination of hell against us : then he honoured Christ by believing that he was able to save him ; and in token that he believed these things indeed, he presented the Lord with the firstlings of his flock (Heb. xi. 4), as a remembrance before God that he believed in his Christ. And therefore it is said, “ By faith he offered ;” by which means the offering was accepted of God ; for no man’s offering can be accepted with God but his that stands righteous before him first. But unbelief holdeth men under their guilt, because they have not believed in Christ, and by that means put on his righteousness. Again ; he that believeth not, hath made invalid (what in him lies) the promise of God and merits of Christ, of whom the Father hath spoken so worthily ; therefore what duties or acts of obedience soever he performeth, God by no means can be pleased with him.

By this, therefore, you see the miserable state of the people that have not faith—“ Whatever they do, they sin ;” if they break the law, they sin ; if they endeavour to keep it, they sin ; they sin, I say, upon a double account—first, because they do it but imperfectly ; and, secondly, because they yet stay upon that, resisting that which is perfect, even that which God hath appointed. It mattereth not, as to justification from the curse, therefore, men wanting faith, whether they be civil or profane, they are such as stand accursed of the law, because they have not believed, and because they have given the lie to the truth, and to the God of truth. Let all men, therefore, that would please

God make conscience of believing ; on pain, I say, of displeasing him ; on pain of being with Cain rejected, and on pain of being damned in hell. "He that believeth not shall be damned," Mark, xvi. 16. Faith is the very quintessence of all gospel obedience, it being that which must go before other duties, and that which also must accompany whatever I do in the worship of God, if it be accepted of him. Here you may see a reason why the force and power of hell is so bent against believing ; Satan hateth all the parts of our Christian obedience, but the best and chiefest most. And hence the apostle saith to the Thessalonians, "That he sent to know their faith, lest by some means the tempter have tempted them, and so his labour had been in vain," 1 Thess. iii. 5. Indeed, where faith is wanting, or hath been destroyed, all the labour is in vain, nothing can profit any man, neither as to peace with God, nor the acceptance of any religious duty ; and this, I say, Satan knows, which makes him so lend his force against us.

There are three things in the act of believing which makes this grace displeasing to the wicked one—

1. Faith discovereth the truth of things to the soul ; the truth of things as they are, whether they be things that are of this world, or of that which is to come ; the things and pleasures above, and also those beneath. Faith discovereth to the soul the blessedness, and goodness, and durableness of the one ; the vanity, foolishness, transitoriness of the other. Faith giveth credit to all things that are written in the law and in the prophets, Acts, xxiv. 14, both as to the being, nature, and attributes of God ; the blessed undertaking of the Lord Jesus Christ ; the glory of heaven and torments of hell ; the sweetness of the promise and terror of the threatenings and curses of the word ; by which means Satan is greatly frustrated in his assaults when he tempteth either to love this world or slight that which is to come, for he can do no great matter in these things to any but those who want the faith—"In vain is the snare laid in the sight of any bird ;" therefore he must first blind, and hold blind the minds of men, "that the light of the

glorious gospel of Christ, who is the image of God, should not shine into them," else he can do no harm to the soul. Now faith is the eye of the godly man, and that sees the truth of things, whatever Satan suggests, either about the glory of this world, the sweetness of sin, the uncertainty of another world, or the like, 1 John, v. 4, 5 ; Prov. i. 17 ; 2 Cor. iv. 4 ; Heb. xi. 27.

2. Faith wraps the soul up in the bundle of life with God ; it encloseth it in the righteousness of Jesus, and presents it so perfect in that, that whatever he can do, with all his cunning, cannot render the soul spotted or wrinkled before the justice of the law ; yea, though the man, as to his own person and acts, be full of sin from top to toe, Jesus Christ covereth all ; faith sees it, and holds the soul in its godly sense and comfort of it. The man, therefore, standing here, stands shrouded under that goodly robe that makes him glisten in the eye of justice. Yea, all the answer that Satan can get from God against such a soul is, that he " doth not see iniquity in Jacob, nor behold perverseness in Israel : for *here* Israel hath not been forsaken, nor Judah of his God, of the Lord of hosts, though, as to their own persons, their land was filled with sin against the Holy One of Israel," Numb. xxxiii. 21-23 ; Jer. li. 5 ; Rom. vi. 14 ; Deut. xxxiii. 12. Thus, therefore, the soul believing, is hid from all the power of the enemy, and dwells safely under the dominion of grace.

3. Faith keeps the soul from giving credit to any of his insinuations ; for whatever Satan saith, either about the acceptance of my person or performances, so long as I believe that both are accepted of God for Christ's sake, he suggesteth to the wind ; wherefore, faith doth the same against the devil that unbelief doth against God. Doth unbelief count God a liar ? Faith counts the devil a liar. Doth unbelief hold the soul from the mercy of God ? Faith holds the soul from the malice of the devil. Doth unbelief quench thy graces ? Faith kindleth them even unto a flame. Doth unbelief fill the soul full of sorrow ? Faith fills it full of the joy of the Holy Ghost ? In a word, doth unbelief bind

down thy sins upon thee? Why, faith in Jesus Christ releaseth thee of them all.

4. As faith keeps the soul from giving credit to the insinuations of Satan, so, when he makes his assaults, it overmasters him, and makes him retreat; "Resist the devil, and he will flee from you.—Whom resist steadfast in the faith," James, iv. 7; 1 Pet. v. 9. Believe, as I have already said, that God loveth you, that the blood of Christ was shed for you, that your person is presented complete before him, through the righteousness of Christ, and Satan must give place; thy crediting of the gospel makes him fly before thee; but thou must do it steadfast in the faith; every waver giveth him advantage. And indeed this is the reason that the godly are so foiled with his assaults, they do not resist him steadfast in the faith; they often stagger through unbelief. Now, at every stagger he recovereth lost ground again, and giveth battle another time. Besides, by this and the other stagger he taketh heart to attempt by other means, and so doubleth the affliction with manifold temptations. This is, I say, for want of being steadfast—"Above all, taking the shield of faith, wherewith you shall be able to quench all the fiery darts of the wicked," Ephes. vi. 16. To quench them, though they come from him as kindled with the very fire of hell. None knows, save him that feels it, how burning hot the fiery darts of Satan are; and how, when darted, they kindle upon our flesh and unbelief; neither can any know the power and worth of faith to quench them but he that hath it, and hath power to act it.

5. *Lastly*, if justifying righteousness be alone to be found in the person of Jesus Christ, then this shews us the sad condition of two sorts of men—

1. Of those that hang in doubt betwixt Christ and the law.

2. Of those that do professedly make denial of the sufficiency of this most blessed righteousness.

The first sort, though they may seek life, yet, thus continuing, are never like to find it. Wherefore? Because they seek it not by faith, but, as it were, by the works of

the law. Indeed, they will not be merit-mongers ; they will not wholly trust to the law ; they will partly venture on Christ, and partly trust to the law. Well, but therefore they shall be damned, because they trust to Christ but in part, and in part, as it were, to the works of the law ; for such sinners make Christ but a Saviour in part—why then should he be their Saviour in whole ? No, because they halt between Christ and the law, therefore they shall fall between Christ and the law ; yea, because they will trust to their works in part, they shall be but almost saved by Christ. Let not that man think that he shall obtain any thing from the Lord. What man ? Why, he that doubteth or wavereth in his mind about the truth of the mercy of God in Christ. Therefore the exhortation is, “ But let him ask in faith ; for he that wavereth (or, that halteth between the law and Christ for life) is like a wave of the sea, driven of the wind and tossed,” Jam. i. 6, 7. In conclusion, he resteth nowhere,—“ a double-minded man is unstable in all his ways.” This man, therefore, must miscarry ; he must not see the good land that flows with milk and honey ; no, let him not have a thought of life in his heart ; let not that man think that he shall receive any thing of the Lord.

This was the case of many in the primitive times, for whose sake this caution was written ; for the devout and religious Jew and proselyte, when they fell away from the word of the gospel, they did not fall to those gross and abominable pollutions in which the open profane, like sows and swine, do wallow, but they fell from the grace of God to the law ; or, at least, did rest betwixt them both, doubting of the sufficiency of either ; and thus, being fearful, they distrust ; wherefore, being found at length unbelieving, they are reputed of God abominable, as murderers, whore-mongers, sorcerers, idolators, and liars (Rev. xxi. 8) ; and so must have their portion in the lake (with them) that burns with fire and brimstone. The reason is, because where Christ is rejected sin remaineth, and so the wrath of God for sin. Neither will he be a Saviour in part ; he must

be all thy salvation, or none—"Let not that man think that he shall receive any thing of the Lord," Jam. i. 7.

Not any thing. There is no promise for him, no pardon for him, no heaven for him, no salvation for him, no escaping of his fire! What condition is this man in! Yet he is a religious man, for he prays; he is a seeking man, a desiring man, for he prays; but he halts between two, he leaneth to his righteousness, and committeth iniquity. He is afraid to venture all upon the Lord Jesus Christ. Let not that man think of receiving any thing from the Lord.

Yet the words suggest that he is apt to think he shall receive something, because God is merciful, because his promise is great; but this expectation is by this word cut off, and this sinner is cast away. Let not that man think, let him forbear to think, of having anything at the hand of God. The Israelites thought to go up to the land the day after they had despised it. Agag thought the bitterness of death was past even that day in which he was hewn to pieces. Rechab and Baanah his brother thought to have received reward of David that day they were hanged over the pool in Hebron. "Let not that man think that he shall receive anything of the Lord," Num. xiv. 40, 41; 1 Sam. xv. 32, 33; 2 Sam. iv. 12.

2. As for those that do professedly make denial of the sufficiency of this most blessed righteousness, the whole book is conviction to them, and shall assuredly, if it come to their hands, rise up in judgment against them. They have rejected the wisdom and mercy of God; they have rejected the means of their salvation; they have trampled upon the blood of the Son of God; wherefore judgment waiteth for them, and fiery indignation, which shall devour the adversaries.

To conclude. One word also to you that are neglecters of Jesus Christ: "How shall we escape, if we neglect so great salvation?" Here, then, we may see how we ought to judge of all such persons as neglect the Lord Jesus, under what guise, name, or notion soever they be. We ought, I say, to judge of such, that they are at present in a state of condem-

nation ; of condemnation, " because they have not believed in the only begotten Son of God," John, iii. 18.

It is true, there is no man more at ease in his mind (with such ease as it is) than the man that hath not closed with the Lord Jesus, but is shut up in unbelief. Oh ! but that is the man that stands convict before God, and that is bound over to the great assize ; that is the man whose sins are still his own, and upon whom the wrath of God abideth, ver. 36 ; for the ease and peace of such, though it keep them far from fear, is but like to that of the secure thief, that is ignorant that the constable standeth at the door ; the first sight of an officer makes his peace to give up the ghost. Ah, how many thousands that can now glory that they never were troubled for sin against God ; I say, how many be there that God will trouble worse than he troubled cursed Achan, because their peace (though false, and of the devil) was rather chosen by them than peace by Jesus Christ, than " peace with God by the blood of his cross," Col. i. 20.

Awake, careless sinners, awake ! and arise from the dead, and Christ shall give you light. Content not yourselves either with sin or righteousness, if you be destitute of Jesus Christ (Eph. v. 14) ; but cry, cry, oh cry to God for light to see your condition by ; for light in the word of God, for therein is the righteousness of God revealed. Cry, therefore, for light to see this righteousness by ; it is a righteousness of Christ's finishing, of God's accepting, and that which alone can save the soul from the stroke of eternal justice, Rom. i. 17.

There are six things that on man's part are the cause he receiveth not the gospel of Christ, and so life by him.

1. They see not their state by nature, how polluted they are with original sin, Eph. ii. 2.

2. They see not the justice of God against sin ; they know not him that hath said, " Vengeance belongeth unto me, I will recompense," Heb. x. 30.

3. They cannot see the beauty of Jesus Christ, 2 Cor. iv. 4.

4. Unbelief being mighty in them, they dare not venture

their souls with Jesus Christ (Rev. xxi. 8) ; they dare not trust to his righteousness, and to that only. For,

5. Their carnal reason also sets itself against the word of faith, and cannot stoop to the grace of Jesus Christ, 1 Cor. ii. 14.

6. They love to have honour one of another (John, v. 44) ; they love to be commended for their own vain-glorious righteousness ; and the fools think that because they are commended of men, they shall be commended of God also : “ How can you believe, who seek honour one of another, and seek not the honour that cometh from God *only*.” This last thing—to wit, desire of vain-glory, is the bane of thousands ; it is the legalist’s bane, it is the civilian’s bane, it is the formalist’s bane, yea, which yet is stranger, it is the bane of the vicious and debauched also ; for though there be a generation that, to one’s thinking, have not regard to righteousness, yet watch them narrowly, and they have their times of doing something that looks like good, and though possibly it be but seldom, yet this wretch counteth that for the sake of that God accepteth him, and counteth his, glorious righteousness.

I might add a seventh cause, which is, want of serious meditation upon eternal judgment, and what shall follow. This consideration, did it take a deep place in the heart, would doubtless produce these workings of spirit after Jesus Christ for justification that now is wanting in the most of men. This made Felix, yea, it makes the devils, tremble ; and would, I say, couldst thou deeply meditate, make thee start and turn thy wanton thoughts into heavy sighs after God’s mercy in Jesus Christ, lest thou also come into their place of torment.

Before I conclude this use, I would lay down a few motives, if so be thou mayest be prevailed with to look after thine own everlasting state.

1. Consider, God hath put man, above all the creatures in this visible world, into a state of abiding for ever ; they cannot be annihilated, they shall never again be turned into nothing, but must live with God or the devil for ever

and ever. And though the scripture saith, "Man hath not pre-eminence over a beast in his death," yet the beast hath pre-eminence above many men, for he shall not rise again to come into judgment as man must, nor receive that dismal sentence for sin and transgression as man shall; this, therefore, is worthy to be considered with seriousness of all that have souls to be saved or damned—"They must one day come to judgment," there to stand before that Judge of all the earth whose eyes are like a flame of fire, from the sight of which thou canst not hide one of thy words, or thoughts, or actions, because thou wantest the righteousness of God. The fire of his justice shall burn up all thy rags of righteousness wherewith by the law thou hast clothed thyself, and will leave thee nothing but a soul full of sin to bemoan, and eternal burnings to grapple with. Oh, the burnings that will then beset sinners on every side, and that will eat their flesh and torment their spirit with far more terror than if they were stricken with scorpions! And observe it, the torment will there be higher than other where there is the guilt of neglecting Jesus Christ, he being indeed the Saviour, and him that was sent on purpose to deliver men from the wrath to come.

2. Consider, once past grace, and ever past grace. When the door is shut against thee, it will open no more (Luke, xiii.), and then repentings, desires, wishings, and wouldings, come all too late. Good may be done to others, but to thee, none; and this shall be "because, even because thou hast withstood the time of thy visitation," and not received grace when offered: "My God shall cast them away, because they did not hearken unto him," Luke, xix. 41-43; Hos. ix. 17. Cain was driven out from the presence of God, for aught I know, some hundreds of years before his death; Ishmael was cast away after seventeen years of age; Esau lived thirty or forty years after he had sold his birth-right. Oh, many, very many are in this condition! for though God be gracious, yea, very gracious, yet he will not be slighted nor abused always; there are plenty of sinners in the world—if one will not, another will, Luke, viii. 37.

40. Christ was soon repulsed by and sent away from the country of the Gadarenes ; but on the other side of the sea there were many ready with joy to receive him, Acts, xiii. 46-48. So when the Jews contradicted and blasphemed, "the Gentiles gladly received the word." Look to it, sinner, here is life and death set before thee ; life, if it be not too late to receive it ; but if it be, it is not too late for death to swallow thee up. And tell me, will it not be dreadful to be carried from under the gospel to the damned, there to lie in endless torment, because thou wouldst not be delivered therefrom ? Will it be comfort to thee to see the Saviour turn Judge ? to see him that wept and died for the sin of the world now ease his mind on Christ-abhorring sinners by rendering to them the just judgment of God ? For all their abominable filthiness, had they closed with Christ, they had been shrouded from the justice of the law, and should not have come into condemnation, "but had been passed from death to life ;" but they would not take shelter there ; they would venture to meet the justice of God in its fury, wherefore now it shall swallow them up for ever and ever. And let me ask further, is not he a madman who, being loaded with combustible matter, will run headlong into a fire upon a bravado ? or, that being guilty of felony or murder, will desperately run himself into the hand of the officer, as if the law, the judge, the sentence, execution, were but a jest, or a thing to be played withal ? And yet thus mad are poor, wretched, miserable sinners, who flying from Christ as if he were a viper, they are overcome, and cast off for ever by the just judgment of the law. But ah ! how poorly will these be able to plead the virtues of the law to which they have cleaved, when God shall answer them, "Whom dost thou pass in beauty ? go down, and be thou laid with the uncircumcised," Ezek. xxxii. 19. Go down to hell, and there be laid with those that refused the grace of God.

Sinners, take my advice, with which I shall conclude this use—Call often to remembrance that thou hast a precious soul within thee ; that thou art in the way to thine

end, at which thy precious soul will be in special concerned, it being then time to delay no longer, the time of reward being come. I say again, bring thy end home ; put thyself in thy thoughts into the last day thou must live in this world, seriously arguing thus—How if this day were my last ? How if I never see the sun rise more ? How if the first voice that rings to-morrow morning in my heavy ears be, “ Arise, ye dead, and come to judgment ? ” Or, how if the next sight I see with mine eyes be the Lord in the clouds, with all his angels, raining floods of fire and brimstone upon the world ? Am I in a case to be thus near mine end ? to hear this trump of God ? or to see this great appearance of this great God, and the Lord Jesus Christ ? Will my profession, or the faith I think I have, carry me through all the trials of God’s tribunal ? Cannot his eyes, which are as a flame of fire, see in my words, thoughts, and actions enough to make me culpable of the wrath of God ? Oh ! how serious should sinners be in this work of remembering things to come, of laying to their heart the greatness and terror of that notable day of God Almighty, and in examining themselves, how it is like to go with their souls when they shall stand before the Judge indeed ! To this end, God make this word effectual. Amen.

THE STRAIT GATE;

OR,

GREAT DIFFICULTY OF GOING TO HEAVEN :

Plainly proving, by the Scriptures, that not only the Rude and Profane,
but many great Professors, will come short of that Kingdom.



“Enter ye in at the strait gate ; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat : because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.”—Matth. vii. 13, 14.

TO THE READER.

COURTEOUS READER,

GOD (I hope) hath put it into my heart to write unto thee another time, and that about matters of the greatest moment (for now we discourse not about things controverted among the godly, but directly about the saving or damning of the soul ; yea, moreover, this discourse is about the fewness of them that shall be saved, and it proves, that many an high professor will come short of eternal life) ; wherefore the matter must needs be sharp, and so disliked by some, but let it not be rejected by thee. The text calls for sharpness, so do the times, yea, the faithful discharge of my duty towards thee hath put me upon it.

I do not now pipe, but mourn ; and it will be well for thee if thou canst graciously lament, Matth. xi. 17. Some (say they) make the gate of heaven too wide, and some make it too narrow ; for my part, I have here presented thee with as true a measure of it, as by the word of God I can. Read me, therefore, yea, read me, and compare me with the Bible ; and if thou findest my doctrine and that book of God concur, embrace it, as thou wilt answer the contrary in the day of judgment. This awakening work (if God will make it so) was prepared for thee : if there be need, and it wounds, get healing by blood : if it disquiets, get peace by blood : if it takes away all thou hast, because it was naught (for this book is not prepared to take away true grace from any), then buy of Christ gold tried in the fire, that thou mayst be rich, and white raiment, that thou mayst be clothed, and that the shame of thy nakedness doth not appear, and anoint thine eyes with eye-salve, that thou mayst see, Rev. iii. 18. Self-flatteries, self-deceivings, are easy and pleasant, but damnable. The Lord give thee an heart to judge right of thyself, right of this book, and so prepare for eternity, that thou mayst not only expect entrance, but be received into the kingdom of Christ and of God. Amen.

So prays thy Friend,

JOHN BUNYAN.

THE STRAIT GATE:

OR,

GREAT DIFFICULTY OF GOING TO HEAVEN.

" Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."—Luke, xiii. 24.

THESE are the words of our Lord Jesus Christ, and are, therefore, in especial manner to be heeded; besides, the subject matter of the words is the most weighty, to wit, how we should attain salvation, and therefore also to be heeded.

The occasion of the words was a question which one that was at this time in the company of the disciples, put to Jesus Christ; the question was this, " Lord, are there few that be saved?" ver. 23. A serious question, not such as tended to the subversion of the hearers, as too many now a-days do; but such as in its own nature tended to the awakening of the company to good, and that called for such an answer that might profit the people also. This question also well pleased Jesus Christ, and he prepareth and giveth such an answer as was without the least retort, or shew of distaste; such an answer, I say, as carried in it the most full resolve to the question itself, and help to the persons questioning: " And he said unto them, Strive to enter in," &c. The words are an answer, and an instruction also.

1. An answer, and that in the affirmative; the gate is strait,—many that seek will not be able, therefore but few shall be saved.

2. The answer is an instruction also; " strive to enter in," &c. good counsel and instruction; pray God help me,

and my reader, and all that love their own salvation, to take it.

My manner of handling the words will be, first, by way of explication, and then by way of observation.

I. By way of explication.

The words are to be considered, first, with reference to their general scope ; and then with reference to their several phrases.

First, the general scope of the text is to be considered, and that is that great thing salvation ; for these words do immediately look at, point to, and give directions about salvation : “ Are there few that be saved ? strive to enter in at the strait gate.”

The words, I say, are to direct us, not only to talk of, or to wish for, but to understand how we shall, and to seek that we may be effectually saved, and therefore of the greatest importance. To be saved ! what is like being saved ? To be saved from sin, from hell, from the wrath of God, from eternal damnation, what is like it ? To be made an heir of God, of his grace, of his kingdom and eternal glory, what is like it ? and yet all this is included in this word saved, and in the answer to that question, are there few that be saved ? Indeed this word saved is but of little use in the world, save to them that are heartily afraid of damning. This word lies in the Bible, as excellent salves lie in some men’s houses, thrust into a hole, and not thought on for many months, because the household-people have no wounds nor sores. In time of sickness, what so set by as the doctor’s glasses and gally-pots full of his excellent things ? but when the person is grown well, the rest is thrown to the dunghill. Oh ! when men are sick of sin, and afraid of damning, what a text is that, where this word saved is found ? Yea, what a word of worth, and goodness, and blessedness, is it to him that lies continually upon the wrath of a guilty conscience ? “ But the whole need not the physician ;” he therefore, and he only, knows what saved means, that knows what hell, and death, and damnation means. “ What shall I do to be saved ?” is the

language of the trembling sinner. "Lord save me," is the language of the sinking sinner; and none admire the glory that is in that word saved, but such as see, without being saved, all things in heaven and earth are emptiness to them. They also that believe themselves privileged in all the blessedness that is wrapped up in that word, bless and admire God that hath saved them. Wherefore, since the thing intended, both in the question and the answer, is no less than the salvation of the soul, I beseech you to give the more earnest heed, Heb. xxi.

But to come to the particular phrases in the words, and to handle them orderly, in the words I find four things.

1. An intimation of the kingdom of heaven; 2. A description of the entrance into it; 3. An exhortation to enter into it; and, 4. A motive to enforce that exhortation.

1. An intimation of the kingdom of heaven; for when he saith, "Strive to enter in:" and in such phrases there is supposed a place or state, or both, to be enjoyed. "Enter in;" enter into what, or whither, but into a state or place, or both? and therefore when you read this word, "enter in," you must say there is certainly included in the text that good thing that yet is not expressed. "Enter in;" into heaven, that is the meaning, where the saved are, and shall be; into heaven, that place, that glorious place, where God, and Christ, and angels are, and the souls or spirits of just men made perfect. "Enter in;" that thing included, though not expressed in the words, is called in another place, the Mount Zion, the heavenly Jerusalem, the general assembly and church of the first-born which are written in heaven, Heb. xii. And therefore the words signify unto us, that there is a state most glorious, and that when this world is ended; and that this place and state is likewise to be enjoyed, and inherited by a generation of men for ever. Besides, this word, enter in, signifieth that salvation to the full is to be enjoyed only there, and that there only is eternal safety; all other places and conditions are hazardous, dangerous, full of snares, imperfections, temptations, and afflictions, but there all is well; there is no

devil to tempt, no desperately wicked heart to deliver us up, no deceitful lust to entangle, nor any enchanting world to bewitch us: there all shall be well to all eternity. Further, all the parts of, and circumstances that attend salvation, are only there to be enjoyed: there only is immortality and eternal life; there is the glory and fullness of joy, and the everlasting pleasures; there is God and Christ to be enjoyed by open vision, and more; there are the angels, and the saints; further, there is no death, nor sickness, nor sorrow, nor sighing, for ever: there is no pain, nor persecutor, nor darkness, to eclipse our glory. O this Mount Sion! O this heavenly Jerusalem! 2 Cor. v. 1—5; Psal. xvi. 11; Luke, xx. 35, 36; Heb. xii. 12—14.

Behold, therefore, what a great thing the Lord Jesus hath included by this little word “in.” In this word is wrapt up an whole heaven and eternal life; even as there is also by other little words in the holy Scriptures of truth; as where he saith, “Knock, and it shall be opened unto you,” and the elect have obtained it. This should teach us, not only to read, but to attend in reading; not only to read, but to lift up our hearts to God in reading; for if we be not heedful, if he gives us not light and understanding, we may easily pass over, without any great regard, such a word as may have a glorious kingdom and eternal salvation in the bowels of it: yea sometimes, as here, a whole heaven is intimated, where it is not at all expressed. The apostles of old did use to fetch great things out of the Scriptures, even out of the very order and timing of the several things contained therein. See Rom. iv. 9—11; Gal. iii. 16, 17; Heb. viii. 13. But,

2. As we have here an intimation of the kingdom of heaven, so we have a description of the entrance into it, and that by a double similitude: 1. It is called a gate; 2. A strait gate: “Strive to enter in at the strait gate.”

1st, It is set forth by the similitude of a gate. A gate, you know, is of a double use; it is to open and shut, and so, consequently, to let in or to keep out; and to do both these at the season; as he said, “Let not the gates of Jerusalem

be opened till the sun be hot ;” and again, “ I commanded that the gate should be shut, and charged that they should not be opened till after the Sabbath,” Neh. vii. 3 ; xiii. 19, 20. And so you find of this gate of heaven, when the five wise virgins came, the gate was opened, but afterwards came the other virgins, and the door was shut, Matth. xi. So then the entrance into heaven is called a gate, to shew there is a time when there may be entrance, and there will come a time when there shall be none ; and indeed this is a chief truth contained in the text : “ Strive to enter in at the strait gate ; for many, I say unto you, will seek to enter in, and shall not be able.” I read in the scriptures of two gates or doors, through which they that go to heaven must enter.

(1.) There is the door of faith, the door which the grace of God hath opened to the Gentiles ; this door is Jesus Christ, as also himself doth testify, saying, “ I am the door,” &c. Acts, xiv. 27 ; John, x. 9. By this door men enter into God’s favour and mercy. and find forgiveness through faith in his blood, and live in hope of eternal life ; and therefore himself also said, “ I am the door, by me if any man enter in, he shall be saved,” that is, received to mercy, and inherit eternal life. But,

(2.) There is another door or gate (for that which is called in the text a gate, is twice in the next verse called a door) ; there is, I say, another gate, and that is the passage into the very heaven itself ; the entrance into the celestial mansion-house, and that is the gate mentioned in the text, and the door mentioned twice in the verse that follows. And thus Jacob called it, when he said, Bethel was the house of God, and this is the gate of heaven, that is, the entrance, for he saw the entrance into heaven. One end of Jacob’s ladder stands in Bethel, God’s house, and the other end reacheth up to the gate of heaven, Gen. xxviii. 10—18. Jacob’s ladder was the figure of Christ, which ladder was not the gate of heaven, but the way from the Church to that gate which he saw above at the top of the ladder, Gen. xxviii. 12 ; and John, i. 51. But again, that the gate in the text is the gate or entrance into heaven, consider,

(1.) It is that gate that letteth men into, or shutteth men out of that place or kingdom where Abraham, and Isaac, and Jacob is, which place is that paradise where Christ promised the thief, that he should be that day, that he asked to be with him in his kingdom ; it is that place into which Paul said, he was caught, when he heard words unlawful or impossible for a man to utter, Luke, xiii. 20 ; xxiii. 24 ; 2 Cor. xii. 1—6.

Quest. But is not Christ the gate or entrance into this heavenly place ?

Ans. He is he without whom no man can get thither, because by his merits men obtain that world, and also because he (as the Father) is the donor and disposer of that kingdom to whom he will. Farther, this place is called his house, and himself the master of it (when once the master of the house is risen up, and hath shut to the door, ver. 25.) But we use to say, that the master of the house is not the door. Men enter into heaven, then, by him, not as he is the gate, or door, or entrance, into the celestial mansion-house, but as he is the giver and disposer of that kingdom to them whom he shall count worthy, because he hath obtained it for them.

(2.) That this gate is the very passage into heaven, consider the text hath special reference to the day of judgment, when Christ will have laid aside his mediatory office, which before he exercised for the bringing to the faith his own elect ; and will then act, not as one that justifieth the ungodly, but as one that judgeth sinners. He will now be risen up from the throne of grace, and shut up the door against all the impenitent, and will be set upon the throne of judgment, from thence to proceed with ungodly sinners.

Obj. But Christ bids strive, “ Strive now to enter in at the strait gate ;” but if that gate be as you say, the gate or entrance into heaven, then it should seem that we should not strive till the day of judgment, for we shall not come at that gate till then.

Ans. Christ, by this exhortation, Strive, &c. doth not at all admit of, or countenance delays, or that a man should

neglect his own salvation ; but putteth poor creatures upon preparing for the judgment, and counselleth them now to get those things that will then give them entrance into glory. This exhortation is much like these, “ Be ye therefore ready also, for at such an hour as you think not, the Son of Man cometh : and they that were ready went in with him to the marriage, and the door was shut,” Matth. xxiv. 44 ; xxv. 10.

So that when he saith, “ Strive to enter in,” it is as much as if he should say, Blessed are they that shall be admitted another day to enter into the kingdom of heaven ; but they that shall be accounted worthy of so unspeakable a favour, must be well prepared and fitted for it before hand. Now, the time to be fitted is not the day of judgment, but the day of grace ; not then, but now. Therefore, strive now for those things that will then give you entrance into the heavenly kingdom. But,

2dly. As it is called a gate, so it is called a strait gate : “ Strive to enter in at the strait gate.”

The straitness of this gate is not to be understood carnally, but mystically. You are not to understand it, as if the entrance into heaven was some little pinching wicket ; no, the straitness of this gate is quite another thing. This gate is wide enough for all them that are the truly gracious and sincere lovers of Jesus Christ, but so strait, as that not one of the other can by any means enter in : “ Open to me the gates of righteousness, I will go into them, and I will praise the Lord, this gate of the Lord into which the righteous shall enter,” Psal. cxviii. 19, 20. By this word, therefore, Christ Jesus hath shewed unto us, that without due qualifications there is no possibility of entering into heaven ; the strait gate will keep all others out. When Christ spake this parable, he had doubtless his eye upon some passage or passages of the Old Testament, with which the Jews were well acquainted. I will mention two, and so go on.

(1.) The place by which God turned Adam and his wife out of Paradise. Possibly our Lord might have his eye

upon that ; for though that was wide enough for them to come out at, yet it was too strait for them to go in at. But what should be the reason of that ? Why, they had sinned ; and therefore “ God set at the east of that garden cherubims, and a flaming sword, turning every way, to keep the way of the tree of life” (Gen. iii. 24.) The cherubims, and this flaming sword, they made the entrance too strait for them to enter in. Souls, there are cherubims and a flaming sword at the gates of heaven to keep the way of the tree of life ; therefore none but them that are duly fitted for heaven can enter in at this strait gate ; the flaming sword will keep all others out. “ Know you not that the unrighteous shall not inherit the kingdom of God ; be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God” (1 Cor. vi. 9.)

(2.) Perhaps our Lord might have his eye upon the gates of the temple when he spoke this word unto the people ; for though the gates of the temple were six cubits wide, yet they were so strait, that none that were unclean in anything might enter in thereat (Ezek. xl. 48), because there were placed at them gates, porters, whose office was to look that none but those that had right to enter, might go in thither : And so it is written, “ Jehoidah set porters at the gates of the house of the Lord, that none that were unclean in any thing might enter in” (2 Chron. xxiii. 19). Souls, God hath porters at the gates of the temple, at the gate of heaven ; porters, I say, placed there by God, to look that none that are unclean in any thing may come in thither. In at the gate of the church, none may enter now that are open, profane, and scandalous to religion ; no, though they plead they are beloved of God : “ What hath my beloved to do in mine house (saith the Lord), seeing she hath wrought lewdness with many ?” (Jer. xi. 15.)

I say, I am very apt to believe that our Lord Jesus

Christ had his thoughts upon these two texts, when he said, The gate is strait : and that which confirms me the more in the thing is this, a little below the text, he saith, " There shall be weeping and gnashing of teeth, when you shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of heaven, and you yourselves thrust out" (verse 28.) Thrust out, which signifieth a violent act, resisting with striving those that would (though unqualified) enter : The porters of the temple were, for this very thing, to wear arms, if need were, and to be men of courage and strength, lest the unsanctified or unprepared should by some means enter in. We read, in the book of Revelations, of the holy city, and that it had twelve gates, and at the gates twelve angels ; but what did they do there ? Why, amongst the rest of their service, this was one thing, that there might in nowise enter in any thing that defileth, or worketh abomination, and that maketh a lie, Rev. xxi. 12, 21.

But more particularly, to shew what it is that maketh this gate so strait : There are three things that maketh it strait. 1. There is sin. 2. There is the word of the law. 3. There are the angels of God.

1st, There is sin ; the sin of the profane, and the sin of the professor.

(1.) The sin of the profane. But this needs not be enlarged upon, because it is concluded upon at all hands, where there is the common belief of the being of God, and the judgment to come, that " the wicked shall be turned into hell, and all the nations that forget God," Ps. ix. 17.

(2.) But there is the sin of professors ; or take it rather thus, there is a profession that will stand with an unsanctified heart and life. The sin of such will overpoise the salvation of their souls, the sin-end being the heaviest end of the scale ; I say, that being the heaviest end which hath sin in it, they tilt over, and so are, notwithstanding their glorious profession, drowned in perdition and destruction ; " for none such hath any inheritance in the kingdom of Christ and of God ; therefore let no man deceive you with

vain words, for because of these things comes the wrath of God upon the children of disobedience ;” neither will a profession be able to excuse them, Eph. v. 3-6. The gate will be too strait for such as these to enter in thereat. A man may partake of salvation in part, but not of salvation in whole. God saved the children of Israel out of Egypt, but overthrew them in the wilderness :—“ I will therefore put you in remembrance, though you once knew this, how that the Lord having saved the people out of the land of Egypt, afterwards destroyed them that believed not.” So we see that (notwithstanding their beginning) “ they could not enter in, because of unbelief,” Jude, 5 ; Heb. iii. 19.

2dly, There is the word of the law, and that will make the gate strait also. None must go in thereat but those that can go in by the leave of the law ; for though no man be, or can be, justified by the works of the law, yet unless the righteousness and holiness by which they attempt to enter into this kingdom be justified by the law, it is in vain once to think of entering in at this strait gate. Now the law justifieth not, but upon the account of Christ’s righteousness ; if therefore thou be not indeed found in that righteousness, thou wilt find the law lie just in the passage into heaven to keep thee out. Every man’s work must be tried by fire, that it may be manifest of what sort it is. There are two errors in the world about the law ; one is, when men think to enter in at the strait gate by the righteousness of the law ; the other is, when men think they may enter into heaven without the leave of the law. Both these, I say, are errors ; for as by the works of the law no flesh shall be justified ; so without the consent of the law, no flesh shall be saved. “ Heaven and earth shall pass away, before one jot or tittle of the law shall fail, till all be fulfilled.” He therefore must be damned that cannot be saved by the consent of the law. And, indeed, this law is the flaming sword that turneth every way ; yea, that lieth to this day in the way to heaven, for a bar to all unbelievers and unsanctified professors ; for it is taken out of the way for the truly gracious only. It will be found

as a roaring lion to devour all others. Because of the law, therefore, the gate will be found too strait for the unsanctified to enter in. When the apostle had told the Corinthians that the unrighteous should not inherit the kingdom of God, and that such were some of them, he adds, "But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God," 1 Cor. vi. 9-11 ; closely concluding, that had they not been washed, and sanctified, and justified, in the name of the Lord Jesus, the law, for their transgressions, would have kept them out ; it would have made the gate too strait for them to enter in.

3dly, There are also the angels of God, and by reason of them the gate is strait. The Lord Jesus calleth the end of the world his harvest ; and saith, moreover, that the angels are his reapers. These angels are therefore to gather his wheat into his barn, but to gather the ungodly into bundles to burn them, Matt. xiii. 39, 41, 49. Unless, therefore, the man that is unsanctified can master the law, and conquer angels ; unless he can, as I may say, pull them out of the gate-way of heaven, himself is not to come thither for ever. No man goeth to heaven but by the help of the angels—I mean at the day of judgment : "For the Son of man shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." If those that shall enter in at the strait gate shall only enter in thither by the conduct of the holy angels, pray when do you think those men will enter in thither, concerning whom the angels are commanded to gather them, to bind them in bundles, to burn them ? This, therefore, is a third difficulty : The angels will make this entrance strait ; yea, too strait for the unjustified and unsanctified to enter in thither.

3. I come now to the exhortation, which is, to strive to enter in : "Strive to enter in at the strait gate." These words are fitly added ; for since the gate is strait, it follows that they who will enter in must strive.

“Strive.” This word strive supposeth, 1. That great idleness is natural to professors ; they think to get to heaven by lying, as it were, on their elbows. 2. It also suggesteth, that many will be the difficulties that professors will meet with before they get to heaven. 3. It also concludeth, that only the labouring Christian, man or woman, will get in thither. “Strive,” &c.

Three questions I will propound upon the word, an answer to which may give us light into the meaning of it : 1. What doth the word strive import ? 2. How should we strive ? 3. Why should we strive ?

1st, What doth this word strive import ?

Ans. When he saith, Strive, it is as much as to say, bend yourselves to the work with all your might : “Whatsoever thy hand findeth to do, do it with all thy might ; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest,” Eccl. ix. 10. Thus Samson did when he set himself to destroy the Philistines, he bowed himself with all his might, Judges, xvi. 30. Thus David did also, when he made provision for the building and beautifying of the temple of God, 1 Chron. xxix. 2. And thus must thou do, if ever thou enterest into heaven.

2dly, When he saith, Strive, he calleth for the mind and will, that they should be on his side, and on the side of the things of his kingdom ; for none strive indeed, but such as have given the son of God their heart, of which their mind and will are a principal part ; for saving conversion lieth more in the turning of the mind and will to Christ, and to the love of his heavenly things, than in all knowledge and judgment. And this the apostle confirmeth, when he saith, “Stand fast in one spirit, with one mind, striving,” &c. Phil. i. 27.

(3.) And, more particularly, this word strive is expressed by several other terms ; as, 1. it is expressed by that word, “So run that you may obtain,” 1 Cor. ix. 24, 25. 2. It is expressed by that word, “Fight the good fight of faith, lay hold of eternal life,” 1 Tim. vi. 12. 3. It is expressed

by that word, "Labour not for the meat that perisheth, but for that meat that endureth to everlasting life," John, vi. 27. 4. It is expressed by that word, "We wrestle with principalities and powers, and the rulers of the darkness of this world," Eph. vi. 12. Therefore, when he saith, strive, it is as much as to say, Run for heaven, fight for heaven, labour for heaven, wrestle for heaven, or you are like to go without it.

The second question is, How should we strive ?

Ans. The answer in general is, Thou must strive lawfully : "And if a man also strive for the mastery, yet is he not crowned, except he strive lawfully," 2 Tim. vi.

But you will say, What is it to strive lawfully ?

Ans. (1.) To strive against the things which are abhorred by the Lord Jesus ; yea, to resist to the spilling of your blood, striving against sin, Heb. xii. 4. To have all those things that are condemned by the word ; yea, though they be thine own right hand, right eye, or right foot, in abomination ; and to seek by all godly means the utter suppressing of them, Mark, ix. 43, 45, 47.

(2.) To strive lawfully, is to strive for those things that are commanded in the word. But thou, O man of God, fly the world, and follow after ; that is, strive for righteousness, godliness, faith, love, patience, meekness, fight the good fight of faith, lay hold on eternal life, &c., 1 Tim. vi. 11, 12.

(3.) He that striveth lawfully, must be therefore very temperate in all the good and lawful things of this life. And every one that striveth for the mastery, is temperate in all things ; now they do it to obtain a corruptible crown ; but we an incorruptible, 1 Cor. ix. 25. Most professors give leave to the world, and vanity of their hearts, to close with them, and to hang about their necks, and make their striving to stand rather in an outcry of words, than a hearty labour against the lusts and love of the world, and their own corruptions ; but this kind of striving is but a beating of the air, and will come to just nothing at last, 1 Cor. ix. 26.

(4.) He that striveth lawfully, must take God and Christ along with him to the work, otherwise he will certainly be undone: "Whereunto (said Paul) I also labour, striving according to his working, which worketh in me mightily," Col. i. 29. And for the right performing of this, he must observe these following particulars:—

(1.) He must take heed that he doth not strive about things, or words, to no profit; for God will not then be with him. "Of these things (saith the apostle) put them in remembrance; charging them before the Lord, that they strive not about words to no profit, but to the subverting of the hearers," 1 Tim. ii. 14. But, alas! how many professors in our days are guilty of this transgression, whose religion stands chiefly, if not only, in a few unprofitable questions, and vain wranglings, about words and things to no profit, but to the destruction of the hearers!

(2.) He must take heed that whilst he strives against one sin, he does not harbour and shelter another; or that whilst he cries out against other men's sins, he does not countenance his own.

(3.) In the striving, strive to believe, strive for the faith of the gospel; for the more we believe the gospel, and the reality of the things of the world to come, with the more stomach and courage shall we labour to possess the blessedness, Phil. i. 27; Heb. iv. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

(4.) As we should strive for, and by faith, so we should strive by prayer (Rom. xv. 30), by fervent and effectual prayers. O the swarms of our prayerless professors! What do they think of themselves? Surely the gate of heaven was heretofore as wide as in these our days; but what striving by prayer was there then among Christians for the thing that gives admittance into this kingdom, over there is in these latter days!

(5.) We should also strive by mortifying our members that are upon the earth: "I therefore so run (said Paul), so fight I, not as one that beats the air; but I keep under

my body, and bring it into subjection, lest that by any means, when I have preached the gospel to others, I myself should be a cast-away," 1 Cor. ix. 27. But all this is spoken principally to professors; so I would be understood.

I come now to the third question, namely, But why should we strive?

Ans. (1.) Because the thing for which you are here exhorted to strive, it is worth the striving for; it is for no less than for a whole heaven, and an eternity of felicity there. How will men that have before them a little honour, a little profit, a little pleasure, strive? I say again, how will they strive for this? Now, they do it for a corruptible crown, but we an incorruptible. Methinks this word heaven, and this eternal life, what is there again either in heaven or earth like them to provoke a man to strive?

(2.) Strive, because otherwise the devil and hell will assuredly have thee: "He goes about like a roaring lion, seeking whom he may devour," 1 Pet. v. 8. These fallen angels, they are always watchful, diligent, unwearied; they are also mighty, subtile, and malicious, seeking nothing more than the damnation of thy soul. Oh, thou that art like the heartless dove, strive!

(3.) Strive, because every lust strives and wars against thy soul. The flesh lusteth against the spirit: "Dearly beloved, I beseech you (said Peter), as strangers and pilgrims, abstain from fleshly lusts, which war against the soul," Gal. v. 17. It is a rare thing to see or find out a Christian that indeed can bridle his lusts; but no strange thing to see such professors that are not only bridled, but saddled too, yea, and ridden from lust to sin, from one vanity to another, by the very devil himself, and the corruptions of their hearts.

(4.) Strive, because thou hast a whole world against thee. The world hateth thee if thou be a Christian; the men of the world hate thee; the things of the world are snares for thee, even thy bed and table, thy wife and husband, yea, thy most lawful enjoyments, have that in them that

will certainly sink thy soul to hell, if thou dost not strive against the snares that are in them, Rom. xi. 9.

The world will seek to keep thee out of heaven with mocks, flouts, taunts, threatenings, gaols, gibbets, halters, burnings, and a thousand deaths; therefore strive. Again, if it cannot overcome thee with these, it will flatter, promise, allure, entice, entreat, and use a thousand tricks on this hand to destroy thee; and observe, many that have been stout against the threats of the world, have yet been overcome with the bewitching flatteries of the same. There ever was enmity between the devil and the church, and betwixt his seed and her seed too; Michael and his angels, and the dragon and his angels, these make war continually, Gen. iii.; Rev. xii. There hath been great desires and endeavours among men to reconcile these two in one, to wit, the seed of the serpent and the seed of the woman; but it could never yet be accomplished. The world says, they will never come over to us; and we again say, by God's grace, we will never come over to them. But the business hath not ended in words; both they and we have also added our endeavours to make each other submit; but endeavours have proved ineffectual too. They, for their part, have devised all manner of cruel torments to make us submit; as, slaying with the sword, stoning, sawing asunder, flames, wild beasts, banishments, hunger, and a thousand miseries. We again, on the other side, have laboured by prayers and tears, by patience and long-suffering, by gentleness and love, by sound doctrine, and faithful witness-bearing against their enormities, to bring them over to us; but yet the enmity remains: so that they must conquer us, or we must conquer them. One side must be overcome; but the weapons of our warfare are not carnal, but mighty through God.

(5.) Strive, because there is nothing of Christianity got by idleness: "Idleness clothes a man with rags, and the vineyard of the slothful is grown over with nettles," Prov. xxiii. 21; xxiv. 30-32. Profession that is not attended with spiritual labour cannot bring the soul to heaven. The

fathers before us were not slothful in business, but fervent in spirit, serving the Lord: "Therefore be not slothful, but followers of them who through faith and patience inherit the promises," Rom. xii. 11; Heb. vi. 12.

"Strive to enter in." Methinks the words, at the first reading, do intimate to us, that the Christian, in all that ever he does in this world, should carefully heed and regard his soul,—I say, in all that ever he does. Many are for their souls by fits and starts; but a Christian indeed, in all his doing and designs which he contriveth and manageth in this world, should have a special eye to his own future and everlasting good; in all his labours he should strive to enter in: "Wisdom (Christ) is the principal thing; therefore get wisdom, and in all thy gettings get understanding," Prov. iv. 7. Get nothing, if thou canst not get Christ and grace, and further hopes of heaven in that getting; get nothing with a bad conscience, with the hazard of thy peace with God, and that in getting it thou weakenest thy graces which God hath given thee; for this is not to strive to enter in. Add grace to grace, both by religious and worldly duties; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ, 2 Pet. i. 8-12. Religious duties are not the only striving times; he that thinks so is out. Thou mayest help thy faith and thy hope, in the godly management of thy calling, and mayest get farther footing in eternal life, by studying the glory of God in all thy worldly employment. I am speaking now to Christians that are justified freely by grace; and am encouraging, or rather counselling them to strive to enter in; for there is an entering in by faith and good conscience now, as well as our entering in body and soul hereafter; and I must add, that the more common it is to thy soul to enter in now by faith, the more steadfast hope shalt thou have of entering in hereafter in body and soul.

"Strive to enter in." By these words also the Lord Jesus giveth sharp rebuke to those professors that have not eternal glory, but other temporal things in their eye, by all the

bustle that they make in the world about religion. Some there be, what a stir they make, what a noise and clamour, with their notions and forms, and yet perhaps all is for the loaves; because they have eaten of the loaves, and are filled, John, vi. 26. They strive indeed to enter, but it is not into heaven: they find religion hath a good trade at the end of it; or they find that it is the way to credit, repute, preferment, and the like; and therefore they strive to enter into these. But these have not the strait gate in their eye, nor yet in themselves have they love to their poor and perishing souls; wherefore this exhortation nippeth such, by predicting of their damnation.

“Strive to enter in.” These words also sharply rebuke them who content themselves as the angel of the church of Sardis did, to wit, “To have a name to live, and be dead,” Rev. iii. 1, or as they of the Laodiceans, who took their religion upon trust, and was content with a poor, wretched, lukewarm profession: for such as these do altogether unlike to the exhortation in the text, that says, Strive; and they sit and sleep; that says, Strive to enter in, and they content themselves with a profession that is never like to bring them thither.

“Strive to enter in.” Further, these words put us upon proving the truth of our graces now; I say, they put us upon the proof of the truth of them now; for if the strait gate be the gate of heaven, and yet we are to strive to enter into it now, even while we live, and before we come thither, then, doubtless, Christ means by this exhortation, that we should use all lawful means to prove our graces in this world, whether they will stand in the judgment or no. Strive to enter in; get those graces now that will prove true graces then; and therefore try them you have; and if, upon trial, they prove not right, cast them away, and cry for better, lest they cast thee away, when better are not to be had. “Buy of me gold tried in the fire:” mark that, Rev. iii. 18. Buy of me faith and grace that will stand in the judgment; strive for that faith; buy of me that grace, and also white raiment, that thou mayest be clothed, that

the shame of thy wickedness doth not appear, and anoint thine eyes with eye-salve, that thou mayest see. Mind you this advice ; this is right striving to enter in.

But you will say, How should we try our graces ? Would you have us run into temptation to try if they be sound or rotten ?

Ans. You need not run into trials ; God hath ordained that enough of them shall overtake thee to prove thy graces either rotten or sound before the day of thy death : sufficient to the day is the evil thereof, if thou hast but a sufficiency of grace to withstand. I say, thou shalt have trials enough overtake thee, to prove thy graces sound or rotten. Thou mayest, therefore, if God shall help thee, see how it is like to go with thee before thou goest out of this world ; to wit, whether thy graces be such as will carry thee in at the gates of heaven or no.

But how should we try our graces now ?

Ans. How dost thou find them in outward trials ? See Heb. xi. 15, 16. How dost thou find thyself in the inward workings of sin ? Rom. vii. 24. How dost thou find thyself under the most high enjoyment of grace in this world ? Phil. iii. 14.

But what do you mean by these three questions ?

Ans. I mean graces shew themselves at these their seasons, whether they be rotten or sound.

How do they shew themselves to be true under the first of these ?

Ans. By mistrusting our own sufficiency, by crying to God for help, by desiring rather to die than to bring any dishonour to the name of God, and by counting, that if God be honoured in the trial, thou hast gained more than all the world could give thee, 2 Chron. xx. 12 ; xiv. 11 ; Acts, iv. ; xx. 22 ; 2 Cor. iv. 17, 18 ; Heb. xi. 24, 25.

How do they shew themselves to be true under the second ?

Ans. By mourning, and confessing, and striving, and praying, against them ; by not being content, shouldst thou have heaven, if they live, and defile thee ; and by counting

of holiness the greatest beauty in the world; and by flying to Jesus Christ for life, Zech. xii. 10; John, xix.; Heb. xii. 4; Psal. xix. 12.

How do they shew themselves to be true under the third?

Ans. By prizing the true graces above all the world,—by praying heartily that God will give thee more,—by not being content with all the grace thou canst be capable of enjoying on this side heaven and glory, Psal. lxxxiv. 10; Luke, xvii. 5; Philip. iii.

“Strive to enter in.” The reason why Christ addeth these words, to enter in, is obvious, to wit, because there is no true and lasting happiness on this side heaven; I say, none that is both true and lasting, I mean as to our sense and feeling, as there shall; for here have we no continuing city, but we seek one to come, Heb. xiii. 14. The heaven is within; strive therefore to enter in: the glory is within; strive therefore to enter in: the Mount Sion is within; strive therefore to enter in: the heavenly Jerusalem is within; strive therefore to enter in: angels and saints are within; strive therefore to enter in: and to make up all, the God and Father of our Lord Jesus Christ, and that glorious Redeemer, is within; strive therefore to enter in.

“Strive to enter in.” For without are dogs, sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. Without are also the devils, and hell, and death, and all damned souls; without is howling, weeping, wailing, and gnashing of teeth; yea, without are all the miseries, sorrows, and plagues that an infinite God can in justice and power inflict upon an evil and wicked generation: “Strive therefore to enter in at the strait gate,” Rev. xxii. 15; Matth. xxv. 41; Rev. xii. 9; Isa. lxv. 13, 14; Matth. xxii. 13; Deut. xxix. 18–20.

“Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able.”

4. We are now come to the motive which our Lord urges to inforce his exhortation.

He told us before, that the gate was strait; he also exhorted us to strive to enter in thereat, or to get those

things now that will further our entrance then, and to set ourselves against those things that will hinder our entering in.

In this motive there are five things to be minded.

(1.) That there will be a disappointment to some at the day of judgment,—they will seek to enter in, and shall not be able.

(2.) That not a few, but many, will meet with this disappointment; “for many will seek to enter in, and shall not be able.”

(3.) This doctrine of the miscarriage of many then, it standeth upon the validity of the word of Christ: “For many, I say, will seek to enter in, and shall not be able.”

(4.) Professors shall make a great heap among the many that shall fall short of heaven. “For many, I say unto you, will seek to enter in, and shall not be able.”

(5.) Where grace and striving are wanting now, seeking and contending to enter in will be unprofitable then: “For many, I say unto you, will seek to enter in, and shall not be able.”

But I will proceed in my former method; to wit, to open the words unto you.

“For many,” &c. If he had said, For some will fall short; it had been a sentence to be minded; if he had said, For some that seek will fall short, it had been very awakening: but when he saith, Many, many will fall short, yea, many among professors will fall short; this is not only awakening, but dreadful.

“For many,” &c. I find this word many variously applied in Scripture.

(1.) Sometimes it intendeth the open profane, the wicked and ungodly world, as where Christ saith, “Wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat,” Matth. vii. 13. I say, by the many here, he intends those chiefly that go on in the broad way of sin and profaneness, bearing the tokens of their damnation in their foreheads,—those whose daily practice proclaims, “that their feet go down to death, and

their steps take hold of hell," Job, xxi. 29, 30 ; Isa. iii. 9 ; Prov. iv.

(2.) Sometimes this word many intendeth those that cleave to the people of God deceitfully, and in hypocrisy, or, as Daniel hath it, "Many shall cleave unto the church with flatteries," Dan. xi. 34. The word many in this text includeth all those who feign themselves better than they are in religion ; it includeth, I say, those that have religion only, for an holy-day saint to set them out at certain times, and when they come among suitable company.

(3.) Sometimes this word many intendeth them that apostatize from Christ ; such as for awhile believe, and in time of temptation fall away, as John saith of some of Christ's disciples : "From that time many of his disciples went back, and walked no more with him," John, vi. 65.

(4.) Sometimes this word many intendeth them that make a great noise, and do many great things in the church, and yet want saving grace : "Many (saith Christ) will say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works ?" Mark, there will be many of these.

(5.) Sometimes this word many intendeth those poor ignorant deluded souls that are led away with every wind of doctrine ; those who are caught with the cunning and crafty deceiver, who lieth in wait to beguile unstable souls : "And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of," 2 Pet. ii. 2.

(6.) Sometimes this word many includeth all the world, good and bad : "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting shame and contempt," Dan. xii. 2 ; compare with John, v. 28, 29.

(7.) *Lastly*, Sometimes this word many intendeth the good only : "Even them that shall be saved," Luke, i. 10 ; ii. 34.

Since then that the word is so variously applied, let us inquire how it must be taken in the text. And,

(1.) It must not be applied to the sincerely godly, for they shall never perish, John, x. 27, 28. (2.) It cannot be applied to all the world, for then no flesh should be saved. (3.) Neither is it to be applied to the open profane only, for then the hypocrite is by it excluded. (4.) But by the many in the text our Lord intendeth in special the professor; the professor, I say, how high soever he seems to be now, that shall be found without saving grace in the day of judgment.

Now that the professor is in special intended in this text, consider, so soon as the Lord had said, "Many will seek to enter in, and shall not be able," he pointeth, as with his finger, at the many that then he in special intendeth; to wit, them among whom he had taught; them that had eat and drunken in his presence; them that had prophesied, and cast out devils in his name, and in his name had done many wonderful works, Luke, xxiii. 26; Matth. vii. 27. These are the many intended by the Lord in this text, though others also are included under the sentence of damnation by his word in other places. "For many," &c. Matthew saith concerning this strait gate, That there are but few that find it. But it seems the cast-aways in my text did find it; for you read, that they knocked at it, and cried, "Lord, open unto us." So then, the meaning may seem to be this,—many of the few that find it will seek to enter in, and shall not be able. I find, at the day of judgment, some will be crying to the rocks to cover them, and some at the gates of heaven for entrance. Suppose that those that cry to the rocks to cover them, are they whose conscience will not suffer them once to look God in the face, because they are fallen under present guilt, and the dreadful fears of the wrath of the Lamb, Rev. vi. 16; and that those that stand crying at the gate of heaven, are those whose confidence holds out to the last,—even those whose boldness will enable them to contend even with Jesus Christ for entrance; them, I say, that will have profession, casting out of devils, and many wonderful works, to plead: of this sort are the many in my text: "For many, I say

unto you, will seek to enter in, and shall not be able." "For many," &c. Could we compare the professors of the times with the everlasting word of God, this doctrine would more easily appear to the children of men. How few among the many, yea, among the swarms of professors, have heart to make conscience of walking before God in this world, and to study his glory among the children of men! How few, I say, have his name lie nearer their hearts than their own carnal concerns! Nay, do not many make his word, and his name, and his ways, a stalking-horse to their own worldly advantages? God calls for faith, good conscience, moderation, self-denial, humility, heavenly-mindedness, love to saints, to enemies, and for conformity in heart, in word, and life, to his will: but where is it? Mark, xi. 22; 1 Pet. iii. 16; Heb. xiii. 5; Phil. iv. 5; Matth. x. 37-39; Col. iii. 1-4; Micah, vi. 8; Rev. ii. 10; John, xv. 17; 1 John, iv. 21; Matth. v. 44; Prov. xxiii. 26; Col. iv. 6.

"For many, I say unto you." These latter words carry in them a double argument to prove the truth asserted before: First, in that he directly pointeth at his followers: "I say unto you:" Many, I say unto you, even to you that are my disciples, to you that have eat and drank in my presence. I know that sometimes Christ hath directed his speech to his disciples, not so much upon their accounts, as upon the accounts of others: but here it is not so; the I say unto you, in this place, it immediately concerned some of themselves: "I say unto you, ye shall begin to stand without, and to knock, saying, Lord, Lord, open to us, and he shall answer and say unto you, I know you not whence you are; then shall ye begin to say, We have eat and drank in thy presence, and thou hast taught in our streets: But he shall say, I tell you, I know you not whence you are; depart from me, all ye workers of iniquity;" it is you, you, you, that I mean. "I say unto you." It is common with a professing people, when they hear a smart and a thundering sermon, to say, Now has the preacher paid off the drunkard, the swearer, the liar, the covetous, and adulterer; forgetting that these sins may be committed in a

spiritual and mystical way. There is spiritual drunkenness, spiritual adultery, and a man may be a liar that calls God his Father when he is not, or that calls himself a Christian, and is not. Wherefore, perhaps all these thunders and lightnings in this terrible sermon may more concern thee than thou art aware of: "I say unto you;" unto you, professors, may be the application of all this thunder, Rev. ii. 9; iii. 9. "I say unto you."

Had not the Lord Jesus designed by these words to shew what an overthrow will one day be made among professors, he needed not have you'd it at this rate, as in the text, and afterwards he has done; the sentence had run intelligible enough without it; I say, without his saying, "I say unto you." But the truth is, the professor is in danger; the preacher and the hearer, the workers of miracles, and workers of wonders, may be all in danger of damning, notwithstanding all their attainments. And to awaken us all about this truth, therefore, the text must run thus: "For many, I say unto you, shall seek to enter in, and shall not be able."

See you not yet that the professor is in danger, and that those words, "I say unto you," are a prophesy of the everlasting perdition of some that are famous in the congregation of saints? I say, if you do not see it, pray God your eyes may be opened, and beware that thy portion be not as the portion of one of those that are wrapped up in the 28th verse of the chapter: "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of heaven, and you yourselves thrust out."

"For many, I say unto you." These words, I told you, carry in them a double argument for confirmation of the truth asserted before: First, That professors are here particularly pointed at; and, secondly, It is the saying of the truth himself: For these words I say, are words full of authority; I say it, I say unto you, says Christ, as he saith in another place, It is I that speak; behold, it is I. The person whose words we have now under consideration was

no blundering raw-headed preacher, but the very Wisdom of God, his Son, and him that hath lain in his bosom from everlasting, and consequently had the most perfect knowledge of his Father's will, and how it would fare with professors at the end of this world. And now hearken what himself doth say of the words which he hath spoken: "Heaven and earth shall pass away, but my word shall not pass away." Matt. xxiv. 35. "I say unto you."

The prophet used not to speak after this manner, nor yet the holy apostles; for thus to speak, is to press things to be received upon their own authority. They used to say, Thus saith the Lord, or Paul, or Peter, an apostle, or a servant of God. But now we are dealing with the words of the Son of God; it is he that hath said it; wherefore we find the truth of the perishing of many professors asserted, and confirmed by Christ's own mouth. This consideration carrieth great awakening in it; but into such a fast sleep are many now-a-days fallen, that nothing will awaken them but that shrill and terrible cry, "Behold, the Bridegroom comes; go ye out to meet him." "I say unto you."

There are two things upon which this assertion may be grounded. 1. There is in the world a thing like grace, that is not. 2. There is a sin called the sin against the Holy Ghost, from which there is no redemption. And both these things befall professors.

1st, There is in the world a thing like grace, that is not. This is evident, because we read that there are some that not only make a fair shew in the flesh, that glory in appearance, that appear beautiful outwardly, that do as God's people, but have not the grace of God's people, Gal. vi. 12; 2 Cor. v. 12; Matt. xxiii. 27; Isa. lvii. 2, 3. It is evident also from those frequent cautions that are everywhere in the Scriptures given us about this thing: "Be not deceived: Let a man examine himself: Examine yourselves whether you be in the faith." Gal. vi. 7; 1 Cor. xi. 28; 2 Cor. xiii. 3. All these expressions intimate to us, that there may be a shew of, or a thing like grace, where there is no grace indeed. 3. This is evident from the conclusion made by the

Holy Ghost upon this very thing : " For if a man thinketh himself to be something, when he is nothing, he deceiveth himself," Gal. vi. 3. The Holy Ghost here concludeth, that a man may think himself to be something, may think he hath grace, when he hath none, may think himself something for heaven and another world, when indeed he is just nothing at all with reference thereto. The Holy Ghost also determines upon this point, to wit, that they that do so deceive themselves : " For if a man thinketh himself to be something when he is nothing, he deceiveth himself ;" he deceiveth his own soul, he deceiveth himself of heaven and salvation. So again : " Let no man beguile you of your reward," Col. ii. 18. 4. It is manifest from the text, " For many, I say unto you, will seek to enter in, and shall not be able." Alas ! Great light, great parts, great works, and great confidence of heaven, may be where there is no faith of God's elect, no love of the Spirit, no repentance unto salvation, no sanctification of the Spirit, and so consequently, no saving grace. But,

2dly, As there is a thing like grace, which is not, so there is a sin, called the sin against the Holy Ghost, from which there is no redemption ; and this sin doth more than ordinarily befall professors.

There is a sin called the sin against the Holy Ghost, from which there is no redemption. This is evident both from Matthew and Mark : " But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come. But he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation," Matth. xii. 32 ; Mark, iii. 29. Wherefore, when we know that a man hath sinned this sin, we are not to pray for him, or to have compassion on him, 1 John, xv. 16 ; Judg. xxii.

This sin doth most ordinarily befall professors ; for there are few, if any, that are not professors, that are at present capable of sinning this sin. " They which were once enlightened, and have tasted the heavenly gift, that were made partakers of the Holy Ghost, and have tasted the

good word of God, and the power of the world to come," Heb. vi. 4, 5, of this sort are they that commit this sin. Peter also describes them to be such, that sin the unpardonable sin: "For if after they have escaped the pollution of the world, through the knowledge of our Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning," 2 Pet. ii. 2. The other passage in the 10th of the Hebrews holdeth forth the same thing: "For if we sin wilfully, after we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment, and fiery indignation, that shall devour the adversaries," Heb. x. 26, 27. These, therefore, are the persons that are the prey for this sin: this sin feedeth upon professors, and they that are such, do very often fall into the mouth of this eater. Some fall into the mouth of this sin, by delusions and doctrines of devils; and some fall into the mouth of it, by returning with the dog to his own vomit again, and with the sow that was washed to her wallowing in the mire, 1 Pet. ii. 22. I shall not here give you a particular description of this sin—that I have done elsewhere; but such a sin there is, and they that commit it shall never have forgiveness. And I say again, there be professors that commit this unpardonable sin, yea, more than most are aware of. Let all therefore look about them. The Lord awaken them that they may so do; for what with a profession without grace, and by the venom of the sin against the Holy Ghost, many will seek to enter in, and shall not be able. Will seek to enter in.

This kingdom, at the gate of which the reprobate will be stopped, will be at the last judgment the desire of all the world; and they, especially they in my text, will seek to enter in; for then they will see that the blessedness is to those that shall get into this kingdom, according to that which is written, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city, Rev. xxi. 14.

To prove that they will seek, although I have done it already, yet read these texts at your leisure, Matt. xxv. 11 ; vii. 22 ; Luke xiii. 28. And, in a word, to give you the reason why they will seek to enter in.

(1.) Now they will see what a kingdom it is, what glory there is in it, and now they shall also see the blessedness which they shall have that shall then be counted worthy to enter in. The reason why this kingdom is so little regarded, it is because it is not seen ; the glory of it is hid from the eyes of the world : " Their eye hath not seen, nor their ear heard," &c. Ay, but then they shall hear and see too ; and when this comes to pass, then, even then, he that now most seldom thinks thereof will seek to enter in.

(2.) They will now see what hell is, and what damnation in hell is, more clear than ever. They will also see how the breath of the Lord, like a stream of brimstone, doth kindle it. O the sight of the burning fiery furnace, which is prepared for the devil and his angels ! This, this will make work in the souls of cast-aways at that day of God Almighty, and then they will seek to enter in.

(3.) Now they will see what the meaning of such words as these are, Hell-fire, Everlasting fire, Devouring fire, Fire that never shall be quenched. Now they will see what Forever means, what Eternity means ; now they will see what this word means, the Bottomless Pit ; now they will hear roaring of sinners in this place, howling in that, some crying to the mountains to fall upon them, and others to the rocks to cover them ; now they will see blessedness is nowhere but within.

(4.) Now they will see what glory the godly are possessed with ; how they rest in Abraham's bosom, how they enjoy eternal glory, how they walk in their white robes, and are equal to the angels. O the favour, and blessedness, and unspeakable happiness that now God's people shall have ! and this shall be seen by them that are shut out, by them that God hath rejected for ever ; and this will make them seek to enter in, Luke xvi. 22, 23 ; xiii. 28. Will seek to enter in.

Quest. But some may say, How will they seek to enter in ?

Ans. (1.) They will put on all the confidence they can, they will trick and trim up their profession, and adorn it with what bravery they can. Thus the foolish virgins sought to enter in ; they did trim up their lamps, made themselves as fine as they could. They made shift to make their lamps to shine awhile ; but the Son of God discovering himself, their confidence failed, their lamps went out, the door was shut upon them, and they were kept out.

(2.) They will seek to enter in by crowding themselves in among the godly. Thus the man without the wedding garment sought to enter in : He goes to the wedding, gets into the wedding-chamber, sits close among the guests, and then, without doubt, concluded he should escape damnation. But you know, one black sheep is soon seen, though it be among an hundred white ones. Why, even thus it fared with this poor man : And when the King came in to see the guests, he saw there a man that had not on a wedding-garment. He spied him presently, and before one word was spoken to any of the others, he had this dreadful salutation, " Friend, how camest thou in hither, not having on a wedding garment ?" And he was speechless ; though he could swagger it out amongst the guests, yet the master of the feast, at first coming in, strikes him dumb ; and having nothing to say for himself, the King had something to say against him : " Then said the King to the servants (the angels), bind him hand and foot, and take him away, and cast him into utter darkness, there shall be weeping and gnashing of teeth."

(3.) They will seek to enter in, by pleading their profession and admittance to the Lord's ordinances when they were in the world : " Lord, we have eat and drank in thy presence, and thou hast taught in our streets : " we sat at thy table, and used to frequent sermons and Christian assemblies ; we were well thought of by thy saints, and were admitted into thy churches ; we professed the same faith as they did ; Lord, Lord, open unto us.

(4.) They will seek to enter in, by pleading their vir-

tues ; how they subjected to his ministry, how they wrought for him, what good they did in the world, and the like, Matt. vii. 22 ; but neither will this help them ; the same answer that the two former had, the same have these,—“ Depart from me, ye workers of iniquity.”

(5.) They will seek to enter in, by pleading excuses, when they cannot evade conviction. The slothful servant went this way to work, when he was called to account for not improving his Lord's money : “ Lord (says he) I knew thou wast an hard man, reaping where thou hast not sowed, and gathering where thou hast not strawed, and I was afraid,” &c. (either that I should not please in laying out thy money, or that I should put it into hands out of which I should not get it again at thy need), “ and I went and hid thy talent in the earth ; lo, there thou hast that is thine ;” as if he had said, True, Lord, I have not improved, I have not got ; but consider also I have not embezzled, I have not spent nor lost thy money ; lo, there thou hast what is thine, Matt. xxv. 24–28. There are but few will be able to say these last words at the day of judgment. The most of professors are for embezzling, mispending, and slothing away their time, their talents, their opportunities to do good in. But I say, if he that can make so good an excuse as to say, Lo, there thou hast that is thine ; I say, if such an one shall be called a wicked and slothful servant, if such an one shall be put to shame at the day of judgment, yea, if such an one shall, notwithstanding this care to save his Lord's money, be cast as unprofitable into utter darkness, where shall be weeping and gnashing of teeth, what will they do that have neither taken care to lay out, nor care to keep what was committed to their trust ?

(6.) They will seek to enter in, by pleading that ignorance was the ground of their miscarrying in the things wherein they offended. Wherefore when Christ charges them with want of love to him, and with want of those fruits that should prove their love to be true—as, that they did not feed him, did not give him drink, did not take him in, did not clothe him, visit him, come unto him, and the

like—they readily reply, “ Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee ?” Matt. xxv. 41–45. As who should say, Lord, we are not conscious to ourselves that this charge is worthily laid at our door : God forbid that we should have been such sinners. But, Lord, give an instance ; when was it, or where ? True, there was a company of poor sorry people in the world, very inconsiderable, set by with nobody ; but for thyself, we professed thee, we loved thee, and hadst thou been with us in the world, wouldst thou have worn gold, wouldst thou have eaten the sweetest of the world, we would have provided it for thee ; and therefore, Lord, Lord, open to us. But will this plea do ? No. Then shall he answer them, “ Inasmuch as ye did it not to one of the least of these my brethren, ye did it not to me.” This plea, then, though grounded upon ignorance, which is one of the strangest pleas for neglect of duty, would not give them admittance into the kingdom : “ These shall go away into everlasting punishment, but the righteous into life eternal.”

I might add other things by which it will appear how they will seek to enter in. As,

(1.) They will make a stop at this gate, this beautiful gate of heaven ; they will begin to stand without at the gate, as being loath to go any further. Never did malefactor so unwillingly turn off the ladder when the rope was about his neck, as these will turn away in that day from the gates of heaven to hell.

(2.) They will not only make a stop at the gate ; but there they will knock and call. This also argueth them willing to enter. They will begin to stand without, and to knock at the gate, saying, Lord, Lord, open to us. This word Lord being doubled, shews the vehemency of their desires : Lord, Lord, open to us. The devils are coming ; Lord, Lord, the pit opens her mouth upon us ; Lord, Lord, there is nothing but hell and damnation left us, if, Lord, Lord, thou hast not mercy upon us ; Lord, Lord, open to us.

(3.) Their last argument for entrance is their tears, when groundless confidence, pleading of virtues, excuses, and ignorance, will not do; when standing at the gate, knocking and calling, Lord, Lord, open to us, will not do, then they betake themselves to their tears. Tears are sometimes the most powerful arguments, but they are nothing worth here. Esau also sought it carefully with tears, but it helped him nothing at all, Heb. xii. 15, 16. There shall be weeping and gnashing of teeth; for the gate is shut for ever, mercy is gone for ever, Christ hath rejected them for ever. All their pleas, excuses, and tears, will not make them able to enter into this kingdom.

“For many, I say unto you, will seek to enter in, and shall not be able.”

I come now to the latter part of the words, which closely shew us the reason of the rejection of these many that must be damned,—“They will seek to enter in, and shall not be able.”

An hypocrite, a false professor, may go a great way; they may pass through the first and second watch, to wit, may be approved of Christians and churches; but what will they do when they come at this iron gate that leadeth into the city? There the workers of iniquity will fall, be cast down, and shall not be able to rise.

“And shall not be able.” The time, as I have already hinted, which my text respecteth, it is the day of judgment, a day when all masks and vizards shall be taken off from all faces. It is a day wherein God “will bring to light the hidden things of darkness, and will make manifest the counsels of the heart,” 1 Cor. iv. 5. It is also the day of his wrath, the day in which he will pay vengeance, even a recompense to his adversaries.

At this day, those things that now these many count sound and good, will then shake like a quagmire, even all their naked knowledge, their feigned faith, pretended love, glorious shows of gravity in the face, their holiday-words, and specious carriages, will stand them in little stead. I call them holiday ones, for I perceive that some professors

do with religion just as people do with their best apparel—hang it against the wall all the week, and put them on on Sundays. For as some scarce ever put on a suit but when they go to a fair or a market, so little house religion will do with some ; they save religion till they go to a meeting, or till they meet with a godly chapman. O poor religion ! O poor professor ! What wilt thou do at this day, and the day of thy trial and judgment ? Cover thyself thou canst not ; go for a Christian thou canst not ; stand against the Judge thou canst not. What wilt thou do ? “The ungodly shall not stand in judgment, nor sinners in the congregation of the righteous.”

“And shall not be able.” The ability here intended is not that which standeth in carnal power of fleshly subtlety, but in the truth and simplicity of those things for the sake of which God giveth the kingdom of heaven to his people.

There are five things, for the want of which this people will not be able to enter.

(1.) This kingdom belongs to the elect, to those for whom it was prepared from the foundation of the world, Matt. xxv. Hence Christ saith, when he comes, he will send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to another, Matt. xxiv. And hence he saith again, “I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains, and mine elect shall inherit it, and my servants shall dwell there.” “They shall deceive, if it were possible, the very elect.” “But the elect hath obtained it, and the rest were blinded,” Rom. xi. 7.

(2.) They will not be able to enter, because they will want the birthright. The kingdom of heaven is for the heirs,—and if children, then heirs ; if born again, then heirs : wherefore it is said expressly, “Except a man be born again, he cannot see the kingdom of God.” By this one word, down goes all carnal privilege of being born of flesh and blood, and of the will of man. Canst thou produce the birthright ? But art thou sure thou canst ? For it

will little profit thee to think of the blessed kingdom of heaven, if thou wantest a birthright to give thee inheritance there. Esau did despise his birthright, saying, What good will this birthright do me? And there are many in the world of his mind to this day. Tush, say they, they talk of being born again; what good shall a man get by that? They say, no going to heaven without being born again. But God is merciful; Christ died for sinners; and we will turn when we can tend it, and doubt not but all will be well at last. But I will answer thee, thou child of Esau, that the birthright and blessing go together; miss of one, and thou shalt never have the other. Esau found this true; for having first despised the birthright, when he would afterwards have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears, Gen. xxv.; Heb. xii. 14-16.

(3.) They shall not be able to enter in who have not believed with the faith of God's operation; the faith that is most holy, even the faith of God's elect: "He that believeth on the Son of God hath everlasting life; he that believeth not the Son shall not see life, but the wrath of God abideth on him," John, iii. But now, this faith is the effect of electing love, and of a new birth, John, xi. 12. Therefore, all the professors that have not faith which floweth from being born of God, will seek to enter in, and shall not be able.

(4.) They shall not be able to enter in that have not gospel-holiness. Holiness that is the effect of faith is that which admits into the presence of God, and into his kingdom too: "Blessed and holy are they that have part in the first resurrection, on such the second death (which is hell and eternal damnation, Rev. xx. 14) have no power," Rev. xx. 6. Blessed and holy, with the holiness that flows from faith which is in Christ; for to these the inheritance belongs: "That they may receive forgiveness of sins, and inheritance among them that are sanctified by faith (saith Christ) which is in me," Acts, xxvi. 18. This holiness, which is the natural effect of faith in the Son of God,

Christ Jesus the Lord will, at this day of judgment, distinguish from all other shows of holiness and sanctity, be they what they will, and will admit the soul that hath this holiness into his kingdom, when the rest will seek to enter in, and shall not be able.

(5.) They shall not be able to enter in that do not persevere in this blessed faith and holiness; not that they that have them indeed can finally fall away, and everlastingly perish; but it hath pleased Jesus Christ to bid them that have the right to hold fast that they have; to endure to the end; and then tells them they shall be saved—though it is as true that none is of power to keep himself; but God worketh together with his children, and they are kept by the power of God, through faith, unto salvation, which is also laid up in heaven for them, 1 Pet. i. 3-5.

“The foolish shall not stand in thy sight; thou hatest the workers of iniquity.” The foolish are the unholy ones, that neither have faith, nor holiness, nor perseverance in godliness, and yet lay claim to the kingdom of heaven; but “better is a little with righteousness, than great revenues without right,” Psalm lv.; Prov. xvi. 8. What is it for me to claim a house, or a farm, without right? or to say, all this is mine, but have nothing to shew for it? his estate lieth in his conceit; he hath nothing by birth-right and law, and therefore shall not be able to inherit the possession: “For many, I say unto you, will seek to enter in, and shall not be able.”

Thus you see, that the non-elect shall not be able to enter, that he that is not born again shall not be able to enter, that he that hath not saving faith, with holiness and perseverance flowing therefrom, shall not be able to enter: wherefore consider of what I have said.

II. I come now to give you some observations from the words, and they may be three.

1. When men have put in all the claim they can for heaven, but few will have it for their inheritance: “For many, I say unto you, will seek to enter in, and shall not be able.” 2. Great, therefore, will be the disappointment

that many will meet with at the day of judgment: "For many will seek to enter in, and shall not be able." 3. Going to heaven, therefore, will be no trivial business; salvation is not got by a dream; they that would then have that kingdom, must now strive lawfully to enter: "For many, I say unto you, will seek to enter in, and shall not be able."

I shall speak chiefly, and yet but briefly, to the first of these observations, to wit,

That when men have put in all the claim they can to the kingdom of heaven, but few will have it for their inheritance. The observation standeth of two parts.

1. That the time is coming, when every man will put in whatever claim they can to the kingdom of heaven. 2. There will be but few of them that put in claim thereto that shall enjoy it for their inheritance.

I shall speak but a word or two to the first part of the observation, because I have prevented my enlargement thereon by my explication upon the words; but you find in the 25th of Matthew, that all they on the left hand of the Judge did put in all the claim they could for this blessed kingdom of heaven. If you shall take them on the left hand, as most do, for all the sinners that shall be damned, then that completely proveth the first part of the observation; for it is expressly said, "Then shall they (all of them jointly, and every one apart) also answer him, saying, Lord, when saw we thee thus and thus, and did not minister unto thee?" Matth. xxv. 44. I could here bring you in the plea of the slothful servant, the cry of the foolish virgins: I could also here enlarge upon that passage, "Lord, Lord, have we not eat and drank in thy presence, and thou hast taught in our streets?" But these things are handled already, in the handling of which this first part of the observation is proved; wherefore, without more words, I will, God assisting by his grace, descend to the second part thereof, to wit,

There will be but few of them that put in claim thereto that will enjoy it for their inheritance.

I shall speak distinctly to this part of the observation, and shall first confirm it by a Scripture or two.

“ Strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it,” Matth. vii. 13, 14. “ Fear not, little flock, it is your Father’s good pleasure to give you the kingdom,” Luke, xii. 32.

By these two texts, and by many more that will be urged anon, you may see the truth of what I have said.

To enlarge, therefore, upon the truth ; and, First, more generally ; Secondly, more particularly.

1. More generally, I shall prove that in all ages but few have been saved. 2. More particularly, I shall prove but few of them that profess have been saved.

First, In the old world, when it was most populous, even in the days of Noah, we read but of eight persons that were saved out of it : well, therefore, might Peter call them but few ; but how few ? Why, but eight souls ; “ wherein few, that is, eight souls, were saved by water,” 1 Pet. iii. 20. He touches a second time upon this truth, saying, “ He spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly.” Mark, all the rest are called the ungodly, and there were also a world of them, 2 Pet. ii. 5. These are also taken notice of in Job, and go there also by the name of wicked men : “ Hast thou marked the old way, which wicked men have trodden, which were cut down out of time, whose foundation was overflown with a flood, which said unto God, Depart from us, and what can the Almighty do for them ?” Job xxii. 15–19.

There were therefore but eight persons that escaped the wrath of God, in the day that the flood came upon the earth, the rest were ungodly ; there was also a world of them, and they are to this day in the prison of hell, Heb. xi. 6 ; 1 Pet. iii. 19, 20.

Nay, I must correct my pen, there were but seven of the eight that were good ; for Ham, though he escaped the judgment of the water, yet the curse of God overtook him to his damnation.

Secondly, When the world began again to be replenished, and people began to multiply therein: how few, even in all ages, do we read of that were saved from the damnation of the world?

(1.) One Abraham and his wife God called out of the land of the Chaldeans: "I called (said God) Abraham alone," Isa. li. 1, 2.

(2.) One Lot out of Sodom and Gomorrah, out of Admah and Zeboim; one Lot out of four cities. Indeed his wife and two daughters went out of Sodom with him; but they all three proved naught, as you may see in the 19th of Genesis. Wherefore Peter observes, that Lot only was saved: "He turned the cities of Sodom and Gomorrah into ashes, condemning them with an overthrow, making them an example unto those that after should live ungodly, and delivered just Lot, that righteous man;" read 2 Peter, ii. 6, 7, 8.

Jude says, that in this condemnation, God overthrew, not only Sodom and Gomorrah, but the cities about them also; and yet you find none but Lot could be found that was righteous, either in Sodom or Gomorrah, or the cities about them; wherefore they, all of them, suffer the vengeance of eternal fire, verse 7.

(3.) Come we now to the time of the Judges, how few then were the godly, even then when the inhabitants of the villages ceased, they ceased in Israel! "the highways (of God) were the unoccupied," Judges, v. 6, 7.

(4.) There were but few in the days of David: "Help, Lord (says he), for the godly man ceaseth, for the faithful fail from among the children of men," Psal. xii. 1.

(5.) In Isaiah's time the saved were come to such a few, that he positively says that there were a very small number left: "God had made them like Sodom, and they had been like unto Gomorrah," Isa. i. 8, 9.

(6.) It was cried unto them in the time of Jeremiah, that they should "run to and fro through the streets of Jerusalem, and see, and know, and seek in the broad places thereof, if he can find a man, if there be any that executeth

judgment, that seeketh the truth, and I will pardon it," Jer. v. 1.

(7.) God shewed his servant Ezekiel how few there would be saved in his day, by the vision of a few hairs saved out of the midst of a few hairs; for the saved were a few saved out of a few, Ezek. v. 3, 4, 5.

(8.) You find in the time of the prophet Micah, how the godly complain, that as to number, they then were so few, that he compares them to those that are left behind, when they had gathered the summer-fruit, Micah, vii. 1.

(9.) When Christ was come, how did he confirm this truth, that but few of them that put in claim for heaven will have it for their inheritance! But the common people could not hear it, and therefore, upon a time when he did but a little hint at this truth, the people, even all in the synagogue where he preached it, "were filled with wrath, rose up, thrust him out of the city, and led him unto the brow of the hill (whereon their city was built), that they might cast him down headlong," Luke, iv. 24-30.

(10.) John, who was after Christ, saith, "The whole world lies in wickedness; that all the world wondered after the beast; and that power was given to the beast over all kindreds, tongues, and nations." Power to do what? Why, to cause all, both great and small, rich and poor, bond and free, to receive his mark, and to be branded for him, John, v. 10; Rev. xiii. 3; viii. 16.

(11.) Should we come to observation and experience, the shew of the countenance of the bulk of men doth witness against them; "they declare their sin like Sodom, they hide it not," Isa. iii. 9. Where is the man that maketh the Almighty God his delight, and that designeth his glory in the world? Do not even almost all pursue this world, their lusts and pleasures? and so, consequently, say unto God, "Depart from us, for we desire not the knowledge of thy ways; or, What is the Almighty that we should serve him? It is in vain to serve God," &c.

So that without doubt it will appear a truth in the day

of God, that but few of them that shall put in their claim to heaven will have it for their inheritance.

Before I pass this head, I will shew you to what the saved are compared in the Scriptures.

(1.) They are compared to an handful : “ There shall be an handful of corn in the earth upon the top of the mountains,” &c., Psal. xxvii. 16 ; this corn is nothing else but them that shall be saved, Matth. iii. 12 ; xiii. 30. But mark, “ There shall be an handful :” What is an handful, when compared with the whole heap ? or what is an handful out of the rest of the world ?

(2.) As they are compared to an handful, so they are compared to a lily among the thorns, Song ii. 2, which is rare, and not so commonly seen : “ As the lily among thorns (saith Christ), so is my beloved among the daughters.” By thorns, we understand the worst and best of men, even all that are destitute of the grace of God, “ for the best of them is as a briar, and the most upright of them as a thorn-hedge,” Micah vii. 4 ; 2 Sam. xxiii. 6. 2. I know that she may be called a lily amongst thorns also, because she meets with the pricks of persecution, Ezek. ii. 6 ; xxix. 24. 3. She may also be thus termed, to shew the disparity that is betwixt hypocrites and the church, Luke viii. 14 ; Heb. viii. But this is not all ; the saved are compared to a lily among thorns, to shew you that they are but few in the world ; to shew you that they are but few and rare ; for as Christ compares her to a lily among thorns, so she compares him to an apple-tree among the trees of the wood, which is rare and scarce, not common.

(3.) They that are saved are called but one of many ; for though there be threescore queens, and fourscore concubines, and virgins without number, yet my love, saith Christ, is but one, my undefiled is but one, Song vi. 8, 9 ; according to that of Jeremiah, “ I will take you, one of a city,” Jer. iii. That saying of Paul is much like this, “ Know you not, that they which run in a race, run all, but one receiveth the prize,” 1 Cor. ix. 24 ; but one, that is, few of many, few of them that run ; for he is not here comparing

them that run with them that sit still, but with them that run, some run and lose, some run and win ; they that run and win are few in comparison with them that run and lose : “ They that run in a race, run all, but one receives the prize ; let there then be threescore queens, and fourscore concubines, and virgins without number, yet the saved are but few.”

(4.) They that are saved, are compared to the gleanings after the vintage is in : “ Woe is me (said the church), for I am as when they have gathered the summer-fruit, as the grape-gleanings after the vintage is in,” Mich. vii. 1. The gleanings ! What is the gleanings to the whole crop ? and yet you here see, to the gleanings are the saved compared : It is the devil and sin that carry away the cart-loads, while Christ and his ministers come after a gleanings : But the gleanings of the grapes of Ephraim are better than the vintage of Abiezer, Judges, viii. 2. Them that Christ and his ministers glean up and bind up in the bundle of life, are better than the loads that go the other way. You know it is often the cry of the poor in harvest, Poor gleanings, poor gleanings : And the ministers of the gospel they also cry, “ Lord, who hath believed our report ? And to whom is the arm of the Lord revealed ?” Isa. liii. 1. When the prophet speaks of the saved under this metaphor of gleanings, how doth he amplify the matter ? “ Gleaning-grapes shall be left, says he, two or three berries in the top of the uppermost bough, four or five in the utmost fruitful branches thereof, saith the Lord,” Isa. xvii. 6. Thus you see what gleanings is left in the vineyard, after the vintage is in ; two or three here, four or five there. Alas ! they that shall be saved when the devil and hell have had their due, they will be but as the gleanings, they will be but few ; they that go to hell, go thither in clusters, but the saved go not so to heaven, Matth. xiii. 30 ; Micah, vii. Wherefore when the prophet speaketh of the saved, he saith, there is no cluster ; but when he speaketh of the damned, he saith, they are gathered by clusters, Rev. xiv. 18, 19. O sinners ! but few will be saved ! O professors ! but few will be saved !

(5.) They that shall be saved are compared to jewels : “ And they shall be mine, saith the Lord, in the day that I make up my jewels,” Malachi, iii. 13. Jewels, you know, are rare things, things that are not found in every house. Jewels will lie in little room, being few and small, though lumber takes up much. In almost every house you may find brass, and iron, and lead ; and in every place you may find hypocritical professors, but the saved are not these common things ; they are God’s peculiar treasure, Psal. xxxv. 4. Wherefore Paul distinguisheth betwixt the lumber and the treasure in the house : There is, saith he, in a great house, not only vessels of gold and silver, but also of wood, and of earth, and some to honour, and some to dishonour, 2 Tim. ii. 20. Here is a word for wooden and earthy professors ; the jewels and treasure are vessels to honour, they of wood and earth are vessels of dishonour, that is, vessels for destruction, Rom. ix. 21.

(6.) They that shall be saved, are compared to a remnant : “ Except the Lord had left in us a very small remnant, we should have been as Sodom, and should have been like unto Gomorrah,” Isa. i. 9. A remnant, a small remnant, a very small remnant ! O ! how doth the Holy Ghost word it ! and all to shew you how few shall be saved. Every one knows what a remnant is, but this is a small remnant, a very small remnant. So again, “ Sing with gladness for Jacob, and shout among the chief of the nations, publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel,” Jer. xxxi. 7. What shall I say ? the saved are often in scripture called a remnant, Ezek. ix. 8, 14 ; Isa. x. 20–22 ; xi. 11, 16 ; Jer. xxiii. 3 ; Joel, ii. 22. But what is a remnant to the whole piece ? What is a remnant of people to the whole kingdom ? or what is a remnant of wheat to the whole harvest ?

(7.) The saved are compared to the tythe or tenth part ; wherefore when God sendeth the prophet to make the hearts of the people fat, their ears dull, and to shut their eyes, the prophet asketh, “ How long ?” to which God answereth, “ Until the cities be wasted without inhabitant, and the

houses without man, and the land be utterly desolate, and the Lord have removed man far away, and there be a great forsaking in the midst of the land : But yet (as God saith in another place, "I will not make a full end,") in it shall be a tenth, so the holy seed shall be the substance thereof," Isa. vi. 10-13. But what is a tenth ? What is one in ten ? And yet so speaks the Holy Ghost, when he speaks of the holy seed, of those that were to be reserved from the judgment. And observe it, the fattening and blinding of the rest, it was to their everlasting destruction ; and so both Christ and Paul expounds it often in the New Testament, Matth. xiii. 14, 15 ; Mark, iv. 12 ; Luke, viii. 10 ; John, xii. 40 ; Acts, xxviii. 26 ; Rom. xi. 8. So that those that are reserved from them that perish will be very few, one in ten : "A tenth shall return, so the holy seed shall be the substance thereof."

I shall not add more generals at this time : I pray God that the world be not offended at these. But without doubt, but few of them that shall put in their claim for heaven will have it for their inheritance : which will yet farther appear in the reading of that which follows.

Therefore I come more particularly to shew you, that but few will be saved. I say, but few of professors themselves will be saved ; for that is the truth that the text doth more directly look at and defend. Give me therefore thy hand, good reader, and let us soberly walk through the rest of what shall be said ; and let us compare as we go each particular with the holy Scripture.

(1.) It is said, "The daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city," Isa. xviii. The vineyard was the church of Israel, Isa. v. 1 ; the cottage in that vineyard was the daughter of Zion, or the truly gracious amongst, or in that church. A cottage ; God had but a cottage there, but a little habitation in the church, a very few that were truly gracious amongst that great multitude that professed ; and had it not been for these, for this cottage, the rest had been ruined as Sodom : "Except the Lord of Hosts had left in

us, in the church, a very few, they had been as Sodom," ver. 9. Wherefore, among the multitude of them that shall be damned, professors will make a considerable party.

(2.) "For though thy people Israel be as the sand of the sea, a remnant shall return, a remnant shall be saved," Isa. x. 22; Rom. ix. 27. For though thy people Israel, whom thou broughtest out of Egypt, to whom thou hast given church-constitution, holy laws, holy ordinances, holy prophets, and holy covenants; thy people by separation from all people, and thy people by profession; though this thy people be as the sand of the sea, a remnant shall be saved; wherefore, among the multitude of them that shall be damned, professors will make a considerable party.

(3.) "Reprobate silver shall men call them, because the Lord hath rejected them," Jer. vi. 30. The people here under consideration are called in ver. 27, God's people, his people by profession: "I have set thee for a tower and a fortress among my people, that thou mayest know, and try their way." What follows? They are all grievous revolters, walking with slanders, reprobate silver; the Lord hath rejected them. In chap. vii. ver. 29, they are called also the generation of his wrath: "For the Lord hath rejected and forsaken the generation of his wrath." This, therefore, I gather out of these holy Scriptures,—that with reference to profession and church-constitution, a people may be called the people of God; but, with reference to the event and final conclusion that God will make with some of them, they may be truly the generation of his wrath.

(4.) In the 5th of Isaiah, you read again of the vineyard of God, and that it was planted on a very fruitful hill, planted with the choicest vines, had a wall, a tower, a wine-press belonging to it, and all things that could put it into right order and good government, as a church; but this vineyard of the Lord of hosts brought forth wild grapes, fruits unbecoming her constitution and government, wherefore the Lord takes from her his hedge and wall, and lets her be trodden down. Read Christ's exposition upon it in

Matth. ii. 23, &c. Look to it, professors, these are the words of the text, "For many, I say unto you, will seek to enter in, and shall not be able."

(5.) "Son of man," said God to the prophet, "the house of Israel is to me become dross, all they are brass and tin, and iron and lead, in the midst of the furnace they are the dross of silver," Ezek. xxii. 18. God had silver there, some silver, but it was but little; the bulk of that people was but the dross of the church, though they were the members of it. But what doth he mean by the dross? why he looked upon them as no better, notwithstanding their church-membership, than the rabble of the world, that is, with respect to their latter end; for to be called dross, it is to be put amongst the rest of the sinners of the world, in the judgment of God, though at present they abide in his house: "Thou puttest away all the wicked of the earth like dross; therefore I love thy testimonies," Psal. cxix. 119.

God saith of his saved ones, "He hath chosen them in the furnace of affliction." The refiner, when he putteth the silver into his furnace, he puts lead in also among it; now this lead being ordered as he knows how, works up the dross from the silver, which dross, still as it riseth, he putteth by, or taketh away with an instrument. And thus deals God with his church; there is silver in his church, ay, and there is also dross: now the dross are the hypocrites and graceless ones that are got into the church, and these will God discover, and afterwards put away as dross. So that it will without doubt prove a truth of God, that many of their professors that shall put in claim for heaven, will not have it for their inheritance.

(6.) It is said of Christ, "His fan is in his hand, and he will thoroughly purge his floor, and will gather his wheat into his garner, but will burn up the chaff with unquenchable fire," Matth. iii. 12.

The floor is the church of God: "O my threshing, and the corn of my floor!" said God by the prophet (Isa. xxi. 10) to his people.

The wheat are those good ones in his church that shall be undoubtedly saved ; therefore he saith, " Gather my wheat into my garner."

The chaff groweth upon the same stalk and ear, and so is in the same visible body with the wheat, but there is not substance in it : wherefore in time they must be severed one from the other ; the wheat must be gathered into the garner, which is heaven ; and the chaff, or professors that want true grace, must be gathered into hell, that they may be burned up with unquenchable fire. Therefore let professors look to it.

(7.) Christ Jesus casts away two of the three grounds that are said to receive the word, Luke, viii. The stony ground received it with joy, and the thorny ground brought forth fruit almost to perfection. Indeed the highway ground was to shew us, that the carnal, whilst such, receive not the word at all ; but here is the pinch, two of the three that received it, fell short of the kingdom of heaven ; for but one of the three received it so as to bring forth fruit to perfection. Look to it, professors.

(8.) The parable of the unprofitable servant, the parable of the man without a wedding-garment, and the parable of the unsavoury salt, do each of them justify this for truth, Matth. xxv. 24, 29 ; xxii. 11-13 ; also v. 13. That of the unprofitable servant is to shew us the sloth and idleness of some professors ; that of the man without a wedding-garment, is to shew us how some professors have the shame of their wickedness seen by God, even when they are among the children of the bridegroom ; and that parable of the unsavoury salt is to shew, that as the salt that hath lost its savour is fit for nothing, no, not for the dunghill, but to be trodden under foot of men ; so some professors (yea, and great ones too, for this parable reached one of the apostles) will in God's day be counted fit for nothing but to be trodden down as the mire in the streets. Oh ! the slothful, the naked, and unsavoury professors, how will they be rejected of God and his Christ in the judgment ! Look to it, professors.

(9.) The parable of the tares also giveth countenance to this truth : for though it be said, the field is the world, yet it is said, the tares were sown even in the church : “ And while men slept, the enemy came and sowed tares among the wheat, and went his way,” Matth. xiii. 24, 25.

Object. But some may object, The tares might be sown in the world among the wheat, though not in the churches.

Ans. But Christ, by expounding this parable, tells us, the tares were sown in his kingdom ; the tares, that is, the children of the devil, ver. 30, 39. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world : “ The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire ; there shall be wailing and gnashing of teeth,” ver. 40–44. Look to it, professors.

(10.) The parable of the ten virgins also suiteth our purpose : these ten are called the kingdom of heaven (Matth. xxv. 1), that is, the church of Christ, the visible rightly-constituted church of Christ ; for they went all out of the world, had all lamps, and all went forth to meet the bridegroom ; yet behold what an overthrow the one-half of them met with at the gate of heaven ; they were shut out, bid to depart, and Christ told them he did not know them, ver. 10, 11. Tremble, professors ! Pray, professors !

(11.) The parable of the net that was cast into the sea (Matth. xiii. 41, 42), that also countenanceth this truth. The substance of that parable is to shew, that souls may be gathered by the gospel, there compared to a net, may be kept in that net, drawn to a shore, to the world's end, by that net, and yet may then prove bad fishes, and be cast away. The parable runs thus :—“ The kingdom of heaven, the gospel, is like unto a net which was cast into the sea, the world, and gathered of every kind, good and bad, which when it was full, they drew it to shore, to the end of the world, and sat down, in judgment, and gathered the good into vessels, and cast the bad away.” Some bad fishes, nay, I doubt a great many, will be found in the net of the

gospel, at the day of judgment. Watch and be sober, professors.

(12.) "And many shall come from the east and from the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; and the children of the kingdom shall be cast out," Matth. viii. 12. The children of the kingdom, whose privileges were said to be these,—to whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promise, Rom. ix. 4. I take liberty to harp the more upon the first church, because that what happened to them, happened as types and examples, intimating, there is ground to think, that things of as dreadful a nature are to happen among the churches of the Gentiles, 1 Cor. x. 11, 12. Neither, indeed, have the Gentile churches security from God that there shall not as dreadful things happen to them. And concerning this very thing, sufficient caution is given to us also, 1 Cor. vi. 9, 10; Gal. v. 19–21; Eph. v. 3–7; Phil. iii. 10, 11; 2 Thess. ii. 11, 12; 2 Tim. ii. 20, 21; Heb. vi. 4–9; and x. 26–28; 2 Pet. ii. and iii.; 1 John, v. 10; Rev. ii. 20–22.

(13.) The parable of the true vine and its branches confirms what I have said, John, xv. 1–6. By the vine there I understand Christ, Christ as head; by the branches, I understand his church. Some of these branches proved fruitless castaways, were in time cast out of the church, were gathered by men, and burned.

(14.) Lastly, I will come to particular instances.

1. The twelve had a devil among them, John, vi. 70.
 2. Ananias and Sapphira were in the church of Jerusalem, Acts, v.
 3. Simon Magus was among them at Samaria, Acts, viii.
 4. Among the church of Corinth were them that had not the knowledge of God, 1 Cor. xv.
 5. Paul tells the Galatians that false brethren crept in unawares; and so does the apostle Jude, and yet they were as quick-sighted to see as any nowadays, Galatians, ii.; Jude, 3, 4.
 6. The church in Sardis had but a few names in her, to whom the kingdom of heaven belonged: "Thou hast a few

names, even in Sardis, which have not defiled their garments, and they shall walk with me in white, for they are worthy." 7. As for the church of the Laodiceans, it is called "wretched, and miserable, and poor, and blind, and naked," Rev. iii. So that put all things together, and I may boldly say, as I also have said already, that among the multitude of them that shall be damned, professors will make a considerable party; or, to speak in the words of the observation, When men have put in all the claim they can for heaven, but few will have it for their inheritance.

I will now shew you some reasons of the point, besides those five that I shewed you before.

But, first, I will shew you why the poor, carnal, ignorant world miss of heaven, and then why the knowing professors miss of it also.

1. The poor, carnal, ignorant world miss of heaven, even because they love their sins, and cannot part with them: "Men love darkness rather than light, because their deeds be evil," John, iii. The poor ignorant world miss of heaven, because they are enemies in their minds to God, his word, and holiness: they must be all damned who take pleasure in unrighteousness, 2 Thess. ii. 10-12. The poor ignorant world miss of heaven, because they stop their ears against convictions, and refuse to come when God calls: "Because I have called, and ye refused, I have stretched out my hand, and no man regarded, but have set at nought all my counsels, and would none of my reproofs; I also will laugh at your calamities, and mock when your fear cometh as desolation, and your destruction like a whirlwind, when distress and anguish cometh upon you; then shall you call upon me, but I will not answer; they shall seek me early, but shall not find me," Prov. i. 24-29.

2. The poor ignorant world miss of heaven, because the god of this world hath blinded their eyes, that they can neither see the evil and damnable state they are in at present, nor the way to get out of it: neither do they see the beauty of Jesus Christ, nor how willing he is to save poor sinners, 2 Cor. iv. 2, 3.

3. The poor ignorant world miss of heaven, because they put off and defer coming to Christ, until the time of God's patience and grace is over. Some indeed are resolved never to come ; but some again say, We will come hereafter, and so it comes to pass, that because God called, and they did not hear ; so they shall cry, and I will not hear, saith the Lord, Zech. vii. 11-13.

4. The poor ignorant world miss of heaven, because they have false apprehensions of God's mercy. They say in their hearts, We shall have peace, though we walk in the imagination of our heart, to add drunkenness to thirst. But what saith the word ? "The Lord will not spare him ; but then the anger of the Lord, and his jealousy, shall smoke against that man, and all the curses that are written in this book shall be upon him, and God shall blot out his name from under heaven," Deut. xxix. 19-21.

5. The poor ignorant world miss of heaven, because they make light of the gospel that offereth mercy to them freely, and because they lean upon their own good meanings, and thinkings, and doings, Matth. xxii. 1-6 ; Rom. ix. 30, 31.

6. The poor carnal world miss of heaven, because by unbelief, which reigns in them, they are kept for ever from being clothed with Christ's righteousness, and from washing in his blood, without which there is neither remission of sin, nor justification. But to pass these till anon.

I come, in the next place, To shew you some reasons why the professor falls short of heaven.

First, In the general, they rest in things below special grace ; as in awakenings that are not special, in repentance that is not special, &c. ; and a little to run a parallel betwixt the one and the other, that, if God will, you may see and escape.

1. Have they that shall be saved, awakenings about their state by nature ? So have they that shall be damned. They that never go to heaven, may see much of sin, and of the wrath of God due thereto. This had Cain and Judas, and yet they came short of the kingdom, Gen. iv. ; Matth. xxvii.

4. The saved have convictions, in order to their eternal

life; but the others' convictions are not so. The convictions of the one doth drive them sincerely to Christ; the convictions of the other doth drive them to the law, and the law to desperation at last.

2. There is a repentance that will not save, a repentance to be repented of; and a repentance to salvation, not to be repented of, 2 Cor. vii. 10. Yet so great a similitude and likeness there is betwixt the one and the other, that most times the wrong is taken for the right, and through this mistake professors perish.

As (1.) In saving repentance there will be an acknowledgment of sin; and one that hath the other repentance may acknowledge his sins also, Matth. xxvii. 4. (2.) In saving repentance there is a crying out under sin; but one that hath the other repentance may cry out under sin also, Gen. iv. 13. (3.) In saving repentance there will be humiliation for sin; and one that hath the other repentance may humble himself also, 1 Kings, xxi. 29. (4.) Saving repentance is attended with self-loathing; but he that hath the other repentance may have loathing of sin too, 2 Pet. ii. 22,—a loathing of sin, because it is sin, that he cannot have; but a loathing of sin, because it is offensive to him, that he may have. The dog doth not loath that which troubleth his stomach, because it is there, but because it troubleth him; when it has done troubling of him, he can turn to it again, and lick it up as before it troubled him. (5.) Saving repentance is attended with prayers and tears; but he that hath none but the other repentance, may have prayers and tears also, Gen. xxvii. 34, 35; Heb. xii. 14–16. (6.) In saving repentance, there is fear and reverence of the word and ministers that bring it; but this may be also where there is none but the repentance that is not saving; for Herod feared John, knowing that he was a just man, and holy, and observed him; when he heard him, he did many things, and heard him gladly, Mark. vi. 20. (7.) Saving repentance makes a man's heart very tender of doing any thing against the word of God. But Balaam could say, "If Balak would give me his house full of silver and

gold, I cannot go beyond the word of the Lord," Numb. xxiv. 13.

Behold, then, how far a man may go in repentance, and yet be short of that which is called, "Repentance unto salvation, not to be repented of." 1. He may be awakened; 2. He may acknowledge his sin; 3. He may cry out under the burden of sin; 4. He may have humility for it; 5. He may loath it; 6. May have prayers and tears against it; 7. May delight to do many things of God; 8. May be afraid of sinning against him; and after all this may perish, for want of saving repentance.

Secondly, Have they that shall be saved, faith? Why, they that shall not be saved may have faith also; yea, a faith in many things so like the faith that saveth, that they can hardly be distinguished (though they differ both in root and branch.) To come to particulars.

1. Saving faith hath Christ for its object, and so may the faith have that is not saving. Those very Jews of whom it is said they believed on Christ, Christ tells them, and that after their believing, "Ye are of your father the devil, and the lusts of your father ye will do," John, viii. 30-44. 2. Saving faith is wrought by the word of God, and so may the faith be that is not saving, Luke, viii. 13. 3. Saving faith looks for justification without works, and so may a faith do that is not saving, James, ii. 18. 4. Saving faith will sanctify and purify the heart, and the faith that is not saving may work a man off from the pollutions of the world, as it did Judas, Demas, and others—See 2 Pet. ii. 5. Saving faith will give a man tastes of the world to come, and also joy by them tastes, and so will the faith do that is not saving, Heb. vi. 4, 5; Luke, viii. 13. 6. Saving faith will help a man, if called thereto, to give his body to be burned for his religion, and so will the faith do that is not saving, 1 Cor. xiii. 1-5. 7. Saving faith will help a man to look for an inheritance in the world to come, and that may the faith do that is not saving: "All those virgins took their lamps, and went forth to meet the bridegroom," Matt. xxv. 1. 8. Saving faith will not only make

a man look for, but prepare to meet the bridegroom, and so may the faith do that is not saving: "Then all these virgins arose and trimmed their lamps," Matt. xxv. 7. 9. Saving faith will make a man look for an interest in the kingdom of heaven with confidence, and the faith that is not saving will even demand entrance of the Lord: "Lord, Lord, open unto us," Matt. xxv. 11. 10. Saving faith will have good works follow it into heaven, and the faith that is not saving may have great works follow it, as far as to heaven-gates: "Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done wondrous works," Matt. vii. 22.

Now, then, if the faith that is not saving may have Christ for its object, be wrought by the word, look for justification without works, work men off from the pollutions of the world, and give men tastes of, and joy in the things of another world: I say again, if it will help a man to burn for his judgment, and to look for an inheritance in another world; yet if it will help a man to prepare for it, claim interest in it; and if it can carry great works—many great and glorious works, as far as heaven-gates, then no marvel if abundance of people take this faith for the saving faith, and so fall short of heaven thereby. Alas, friends! There are but few that can produce such for repentance; and such faith as yet you see, I have proved even reprobates have had in several ages of the church. But,

Thirdly, They that go to heaven are a praying people; but a man may pray that shall not be saved. Pray! He may pray, pray daily; yea, he may ask of God the ordinances of justice, and may take delight in approaching to God; nay, further, such souls may, as it were, cover the altar of the Lord with tears, with weeping and crying out, Isa. xxviii. 2; Mal. xii. 13.

Fourthly, Do God's people keep holy fasts? They that are not his people may keep fasts also—may keep fasts often—even twice a-week: "The Pharisee stood, and prayed thus with himself: God, I thank thee that I am

not as other men are, extortioners, unjust, adulterers, or even as this Publican: I fast twice a-week, I give tithes of all that I possess," Luke, xvi. 11, 12. I might enlarge upon things, but I intend but a little book. I do not question but many Balaamites will appear before the judgment-seat to condemnation: men that have had visions of God, and that knew the knowledge of the Most High; men that have had the Spirit of God come upon them, and that have by that been made other men; yet these shall go to the generations of their fathers, they shall never see light, Num. xxiv. 2, 4, 16; 1 Sam. x. 6, 10; Psalm xlix. 19.

I read of some men whose excellency in religion mounts up to the heavens, and their heads reach unto the clouds, who yet shall perish for ever like their own dung; and he that in this world hath seen them, shall say at the judgment, Where are they? Job, xx. 5-7. There will be many a one that were gallant professors in this world be wanting among the saved in the day of Christ's coming; yea, many whose damnation was never dreamed of. Which of the twelve ever thought that Judas would have proved a devil? Nay, when Christ suggested that one among them was naught, they each were more afraid of themselves than of him, Matt. xxvi. 21-23. Who questioned the salvation of the foolish virgins? The wise ones did not; they gave them the privilege of communion with themselves, Matt. xxv. The discerning of the heart, and the infallible proof of the truth of saving grace, is reserved to the judgment of Jesus Christ at his coming. The church and best of saints sometimes hit, and sometimes miss, in their judgments about this matter; and the cause of our missing in our judgment is, 1. Partly because we cannot infallibly, at all times, distinguish grace that saveth from that which doth but appear to do so. 2. Partly also because some men have the art to give right names to wrong things. 3. And partly because we being commanded to receive him that is weak, are afraid to exclude the least Christian, by which means hypocrites creep into the churches. But what saith the scripture? "I the Lord search the heart, I try the reins."

And again, "All the churches shall know that I am he that searches the reins and hearts, and I will give to every one of you according to your works," Jer. xi. 20; xvii. 10; Rev. ii. 23. To this searcher of hearts is the time of infallible discerning reserved, and then you shall see how far grace that is not saving hath gone; and also how few will be saved indeed. The Lord awaken poor sinners by these warnings and cautions.

I come now to make some brief use and application of the whole; and my first word shall be to the open profane. Poor sinner, thou readest here that but a few will be saved, that many that expect heaven will go without heaven. What sayest thou to this, poor sinner? Let me say it over again. There are but few to be saved, but very few. Let me add, but few professors—but few eminent professors. What sayest thou now, sinner? If judgment begins at the house of God, what will the end of them be that obey not the gospel of God? This is Peter's question. Canst thou answer it, sinner? Yea, I say again, if judgment must begin at them, will it not make thee think, What shall become of me? And I add, when thou shalt see the stars of heaven to tumble down to hell, canst thou think that such a muck-heap of sin as thou art shall be lifted up to heaven? Peter asks thee another question, to wit, "If the righteous scarcely be saved, where shall the ungodly and sinners appear?" 1 Pet. iv. 18. Canst thou answer this question, sinner? Stand among the righteous thou mayest not: "The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous," Psalm i. 5. Stand among the wicked thou then wilt not dare to do. Where wilt thou appear, sinner? To stand among the hypocrites will avail thee nothing: "The hypocrite shall not come before him," that is, with acceptance, "but shall perish," Job, xiii. 16. Because it concerns thee much, let me over with it again. When thou shalt see less sinners than thou art, bound up by angels in bundles, to burn them, where wilt thou appear, sinner? Thou mayest wish thyself another man, but that will not help thee, sinner. Thou mayest

wish, Would I had been converted in time ; but that will not help thee neither. And if, like the wife of Jereboam, thou should feign thyself to be another woman, the Prophet, the Lord Jesus, would soon find thee out ! What wilt thou do, poor sinner ? Heavy tidings, heavy tidings, will attend thee, except thou repent, poor sinner ! 1 Kings xiv. 2, 5, 6 ; Luke, xiii. 3, 5. O the dreadful state of a poor sinner, of an open profane sinner ! Every body that hath but common sense, knows that this man is in the broad way to death, yet he laughs at his own damnation.

Shall I come to particulars with thee ?

1. Poor unclean sinner, the harlot's house is the way to hell, going down to the chambers of death, Prov. ii. 18 ; v. 5 : vii. 27.

2. Poor swearing and thievish sinner, God hath prepared the curse, that every one that stealeth shall be cut off, as on this side, according to it ; and every one that sweareth, shall be cut off on that side, according to it, Zech. v. 3.

3. Poor drunken sinner, what shall I say to thee ? " Woe to the drunkards of Ephraim, woe to them that are mighty to drink wine, and men of strong drink ; they shall not inherit the kingdom of heaven," Isa. xxviii. v. 11, 12 ; 1 Cor. vi. 9, 10.

4. Poor covetous worldly man, God's word says, " That the covetous the Lord abhorreth ; that the covetous man is an idolater : and that the covetous shall not inherit the kingdom of God," Psal. x. 3 ; Eph. v. 5 ; John, ii. 15 ; 1 Cor. vi. 9, 10.

5. And thou liar, what wilt thou do ? " All liars shall have their part in the lake that burneth with fire and brimstone," Rev. xxi. 8, 27.

I shall not enlarge, poor sinner, let no man deceive thee ; for because of these things cometh the wrath of God upon the children of disobedience, Eph. v. 6. I will therefore give thee a short call, and so leave thee.

Sinner, awake ; yea, I say unto thee, awake : Sin lieth at thy door, and God's axe lieth at thy root, and hell-fire is

right underneath thee : I say again, awake : " Every tree therefore that bringeth not forth good fruit, is hewn down, and cast into the fire," Gen. iv. 7 ; Matth. iii. 10.

Poor sinner, awake ; eternity is coming, and his Son, they are both coming to judge the world ; awake, art yet asleep, poor sinner ? let me set the trumpet to thine ear once again. The heavens will be shortly on a burning flame ; the earth, and the works thereof, shall be burned up, and then wicked men shall go into perdition ; dost thou hear this, sinner ? 2 Pet. iii. Hark again, the sweet morsels of sins will then be fled and gone, and the bitter burning fruits of them only left. What sayest thou now sinner ? Canst thou drink hell-fire ? Will the wrath of God be a pleasant dish to thy taste ? This must be thine every day's meat and drink in hell, sinner.

I will yet propound to thee God's ponderous question, and then for this time leave thee : " Can thine heart endure, or can thine hands be strong in the day that I shall deal with thee, saith the Lord ?" Ezek. xxii. 14. What sayest thou ? Wilt thou answer this question now ? or wilt thou take time to do it ; or wilt thou be desperate, and venture all ? And let me put this text in thine ear to keep it open ; and so the Lord have mercy upon thee : " Upon the wicked shall the Lord rain snares, fire and brimstone, and an horrible tempest ; this shall be the portion of their cup," Psal. xi. 6. Repent, sinners.

Secondly, My second word is to them that are upon the potter's wheel ; concerning whom, we know not, as yet, whether their convictions and awakenings will end in conversion or no. Several things I shall say to you, both to further your convictions, and to caution you from staying any where below, or short of saving grace.

1. Remember that but few shall be saved ; and if God should count thee worthy to be one of that few, what a mercy would that be ? 2. Be thankful, therefore, for convictions ; conversion begins at conviction, though all conviction doth not end in conversion. It is a great mercy to

be convinced that we are sinners, and that we need a Saviour ; count it therefore a mercy, and that thy convictions may end in conversion : Do thou,

1. Take heed of stifling of them : It is the way of poor sinners to look upon convictions as things that are hurtful ; and therefore they use to shun the awakening ministry, and to check a convincing conscience. Such poor sinners are much like to the wanton boy that stands at the maid's elbow, to blow out her candle as fast as she lights it at the fire. Convinced sinner, God lighteth thy candle, and thou putteth it out ; God lights it again, and thou putteth it out (" yea, how oft is the candle of the wicked put out ?" Job xxi. 17.) At last God resolveth he will light thy candle no more ; and then, like the Egyptians, you dwell all your days in darkness, and never see light more, but by the light of hell-fire ; wherefore give glory to God, and if he awakens thy conscience, quench not thy convictions : " Do it (saith the prophet) before he cause darkness, and before your feet stumble upon the dark mountains, and he turn your convictions into the shadow of death, and make them gross darkness," Jer. xiii. 16.

1. Be willing to see the worst of thy condition ; it is better to see it here than in hell ; for thou must see thy misery here or there. 2. Beware of little sins, they will make way for great ones, and they again will make way for bigger, upon which God's wrath will follow ; and then may thy latter end be worse than thy beginning, 2 Pet. ii. 20. 3. Take heed of bad company, and evil communication, for that will corrupt good manners. God saith, evil company will turn thee away from following him, and will tempt thee to serve other gods, devils : " So the anger of the Lord will be kindled against thee, and destroy thee suddenly," Deut. vii. 4. 4. Beware of such a thought as bids thee delay repentance, for that is damnable, Prov. i. 24 ; Zech. vii. 12, 13. 5. Beware of taking example by some poor carnal professor, whose religion lies in the tip of his tongue. Beware, I say of the man whose head swims with notions, but his life is among the unclean, Job, xxxvi. 14. " He

that walketh with wise men shall be wise ; but a companion of fools shall be destroyed," Prov. xiii. 20. 6. Give thyself much to the word, and prayer, and good conference. 7. Labour to see the sin that cleaveth to the best of thy performances, and know that all is nothing if thou beest not found in Jesus Christ. 8. Keep in remembrance that God's eye is upon thy heart, and upon all thy ways : " Can any hide himself in secret places, that I should not see him, saith the Lord ? do not I fill heaven and earth, saith the Lord ?" Jer. xxiii. 24. 9. Be often meditating upon death and judgment, Eccles. xi. 9 ; xii. 14. 10. Be often thinking what a dreadful end sinners that have neglected Christ will make at that day of death and judgment, Heb. x. 31. 11. Put thyself often, in thy thoughts, before Christ's judgment-seat, in thy sins, and consider with thyself, Were I now before my judge, how should I look, how should I shake and tremble ? 12. Be often thinking of them that are now in hell past all mercy : I say, be often thinking of them, thus :

1. They were once in the world, as I now am.
2. They once took delight in sin, as I have done.
3. They once neglected repentance, as Satan would have me do.
4. But now they are gone, now they are in hell, now the pit hath shut her mouth upon them.

Thou mayest also double thy thoughts of the damned, thus :

1. If these poor creatures were in the world again, would they sin as they did before ? would they neglect salvation as they did before ?
2. If they had sermons, as I have ; if they had the Bible, as I have ; if they had good company, as I have ; yea, if they had a day of grace, as I have ; would they neglect it as they did before ?

Sinner, couldst thou soberly think of these things, they might help (God blessing them) to awaken thee, and to keep thee awake to repentance, to the repentance that is to salvation, never to be repented of.

Object. But you have said few shall be saved ; and some that go a great way, yet are not saved. At this, therefore,

I am even discouraged, and awakened ; I think I had as good go no further. I am indeed under conviction, but I may perish, and if I go on in my sins, I can but perish ; and it is ten, twenty, an hundred to one if I be saved, should I be never so earnest for heaven.

Ans. That few will be saved must needs be a truth, for Christ hath said it ; that many go far, and come short of heaven, is as true, being testified by the same hand. But what then ? Why, then had I as good never seek ? Who told thee so ? Must nobody seek because few are saved ? This is just contrary to the text, that bids us therefore strive ; strive to enter in, because the gate is strait, and because many will seek to enter in and shall not be able. But why go back again, seeing that is the next way to hell ? Never go over hedge and ditch to hell. If I must needs go thither, I will go the farthest way about. But who can tell, though there should not be saved so many as there shall, but thou mayest be one of that few. They that miss of life perish, because they will not let go their sins, or because they take up in profession short of the saving faith of the gospel. They perish, I say, because they are content with such things, as will not prove graces of a saving nature when they come to be tried in the fire, otherwise the promise is free, and full, and everlasting : “ Him that cometh to me (says Christ) I will in nowise cast thee out ; for God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life,” John, vi. 37. Wherefore let not this thought, Few shall be saved, weaken thy heart, but let it cause thee to mend thy pace, to mend thy cries, to look well to thy grounds for heaven ; let it make thee fly faster from sin to Christ ; let it keep thee awake, and out of carnal security, and thou mayest be saved.

Thirdly, My third word is to professors. Sirs, give me leave to set my trumpet to your ears again a little ; when every man hath put in all the claim they can for heaven, but few will have it for their inheritance ; I mean but few professors, for so the text intendeth, and so I have also

proved : " For many, I say unto you, will seek to enter in, and shall not be able."

Let me therefore a little expostulate the matter with you, O ye thousands of professors !

1. I begin with you whose religion lieth only in your tongues ; I mean you who are little or nothing known from the rest of the rabble of the world, only you can talk better than they. Hear me a word or two. " If I speak with the tongue of men and angels, and have not charity (that is, love to God, and Christ, and saints, and holiness), I am nothing,"—no child of God, and so have nothing to do with heaven, 1 Cor. xiii. A prating tongue will not unlock the gates of heaven, nor blind the eyes of thy judge. Look to it : " The wise in heart will receive commandments ; but a prating fool shall fall," Prov. x. 8.

2. Covetous professors, thou that makest a gain of religion, that usest thy profession to bring grist to thy mill, look to it also. Gain is not godliness. Judas's religion lay much in the bag, but his soul is now burning in hell. All covetousness is idolatry ; but what is that, or what will you call it, when men are religious for filthy lucre's sake, Ezek. xxxiii. 31.

3. Wanton professors, I have a word for you ; I mean you that can tell how to misplead scripture, to maintain your pride, your banqueting, and abominable idolatry. Read what Peter says. You are the snare and damnation of others : " You allure through the lust of the flesh, through much wantonness, those that were clean escaped from them who live in error," 2 Pet. ii. 18. Besides, the Holy Ghost hath a great deal against you, for your feasting, and eating without fear, not for health, but gluttony, Jude, 12. Farther, Peter says, " That you that count it pleasure to riot in the day-time are spots and blemishes, sporting yourselves with your own deceivings," 2 Pet. ii. 14. And let me ask, did God give his word to justify your wickedness ? or doth grace teach you to plead for the flesh, or the making provision for the lusts thereof ? Of these also are they that feed their bodies to strengthen their lusts,

under pretence of strengthening frail nature. But pray, remember the text, "Many, I say unto you, will seek to enter in, and shall not be able."

4. I come next to the Opinionist ; I mean, to him whose religion lieth in some circumstantial of religion. With this sort this kingdom swarms at this day. These think all out of the way that are not of their mode, when themselves may be out of the way in the midst of their zeal for their opinions. Pray, do you also observe the text : " Many, I say unto you, seek to enter in, and shall not be able."

5. Neither is the Formalist exempted from this number. He is a man that hath lost all but the shell of religion. He is hot indeed for his form ; and no marvel, for that is his all to contend for. But his form being without the power and spirit of godliness, it will leave him in his sins ; nay, he standeth now in them in the sight of God (2 Tim. iii. 5), and is one of the many that " will seek to enter in, and shall not be able."

6. The Legalist comes next, even him that hath no life but what he makes out of his duties. This man hath chosen to stand and fall by Moses, who is the condemner of the world : " There is one that accuseth you, even Moses, in whom ye trust," John, v. 45.

7. There is, in the next place, the Libertine—he that pretendeth to be against forms and duties, as things that gender to bondage, neglecting the order of God. This man pretends to pray always, but under that pretence, prays not at all ; he pretends to keep every day a Sabbath, but this pretence serves him only to cast off all set times for the worship of God. This is also one of the many that " will seek to enter in, and shall not be able," Tit. i. 16.

8. There is the temporising Latitudinarian. He is a man that hath no God but his belly, nor any religion but that by which his belly is worshipped. His religion is always, like the times, turning this way and that way, like the cock on the steeple ; neither hath he any conscience but a benumbed and seared one, and is next door

to a downright Atheist ; and also is one of the many that “ will seek to enter in, and shall not be able.”

9. There is also the wilfully ignorant professor, or him that is afraid to know more, for fear of the cross. He is for picking and choosing of truth, and loveth not to hazard his all for that worthy name by which he would be called. When he is at any time overset by arguments, or awakenings of conscience, he uses to heal all by—I was not brought up in this faith ; as if it were unlawful for Christians to know more than hath been taught them at first conversion. There are many scriptures that lie against this man, as the mouths of great guns, and he is one of the many that “ will seek to enter in, and shall not be able.”

10. We will add to all these, the professor that would prove himself a Christian, by comparing himself with others, instead of comparing himself with the word of God. This man comforts himself, because he is as holy as such and such ; he also knows as much as that old professor, and then concludes he shall go to heaven : as if he certainly knew, that those with whom he compareth himself would be undoubtedly saved ; but how if he should be mistaken, nay, may they not both fall short ? but to be sure he is in the wrong that hath made the comparison, 2 Cor. x. 12, and a wrong foundation will not stand in the day of judgment. This man, therefore, is one of the many that “ will seek to enter in, and shall not be able.”

11. There is yet another professor ; and he is for God and for Baal too ; he can be any thing for any company ; he can throw stones with both hands ; his religion alters as fast as his company ; he is a frog of Egypt, and can live in the water and out of the water ; he can live in religious company, and again as well out. Nothing that is disorderly comes amiss to him ; he will hold with the hare, and run with the hound ; he carries fire in the one hand, and water in the other ; he is a very any thing but what he should be. This is also one of the many that “ will seek to enter in, and shall not be able.”

12. There is also that free-willer, who denies to the Holy

Ghost the sole work in conversion ; and that Socinian, who denieth to Christ that he hath made to God satisfaction for sin ; and that Quaker, who takes from Christ the two natures in his person ; and I might add as many more, touching whose damnation (they dying as they are) the Scripture is plain : these “ will seek to enter in, and shall not be able.”

But, *fourthly*, If it be so, what a strange disappointment will many professors meet with at the day of judgment ! I speak not now to the open profane ; every body, as I have said, that hath but common understanding between good and evil, knows that they are in the broad way to hell and damnation, and they must needs come thither ; nothing can hinder it but repentance unto salvation, except God should prove a liar to save them, and it is hard venturing of that.

Neither is it amiss, if we take notice of the examples that are briefly mentioned in the Scriptures, concerning professors that have miscarried.

1. Judas perished from among the apostles, Acts, i. 2. Demas, as I think, perished from among the evangelists, 2 Tim. iv. 9. 3. Diotrefes from among the ministers, or them in office in the church, John, x. 4. And as for Christian professors, they have fallen by heaps, and almost by whole churches, 2 Tim. i. 15 ; Rev. iii. 4, 15–17. 5. Let us add to these, that the things mentioned in the Scriptures about these matters, are but brief hints and items of what is afterwards to happen ; as the apostle said, “ Some men’s sins are open beforehand, going before to judgment ; and some men they follow after,” 1 Tim. v. 24. So that, fellow-professors, let us fear, lest a promise being left us of entering into this rest, any of us should seem to come short of it. O ! to come short ! nothing kills it, nothing will burn like it. I intend not discouragements, but awakenings ; the churches have need of awakening, and so have all professors. Do not despise me, therefore, but hear me over again. What a strange disappointment will many professors meet with at the day of God Almighty !—a disappointment, I say, and that as to several things.

1. They will look to escape hell, and yet fall just into the mouth of hell : what a disappointment will here be !
2. They will look for heaven, but the gate of heaven will be shut against them : what a disappointment is here !
3. They will expect that Christ should have compassion for them, but will find that he hath shut up all bowels of compassion from them : what a disappointment is here !

Again, *fifthly*, As this disappointment will be fearful, so certainly it will be very full of amazement.

1. Will it not amaze them to be unexpectedly excluded from life and salvation ? 2. Will it not be amazing to them to see their own madness and folly, while they consider how they have dallied with their own souls, and took lightly for granted, that they had that grace that would save them, but hath left them in a damnable state ? 3. Will they not also be amazed one at another, while they remember how in their lifetime they counted themselves fellow-heirs of life ? To allude to that of the prophet, " They shall be amazed one of another, their faces shall be as flames," Isa. xiii. 8. 4. Will it not be amazing to some of the damned themselves, to see some come to hell that then they shall see come thither ? to see preachers of the word, professors of the word, practisers in the word, to come thither. What wondering was there among them at the fall of the king of Babylon, since he thought to have swallowed up all, because he was run down by the Medes and Persians ! " How art thou fallen from heaven, Lucifer, son of the morning ! How art thou cut down to the ground that didst weaken the nations ! " If such a thing as this will with amazement surprise the damned, what an amazement will it be to them to see such a one as he, whose head reached to the clouds, to see him come down to the pit, and perish for ever like his own dung ? " Hell from beneath is moved for thee, to meet thee at thy coming ; it stirreth up the dead for thee, even all the chief ones of the earth," Isa. xiv. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man ? Is this he that professed, and disputed, and forsook us ; but now he is come to us again ?

Is this he that separated from us, but now is he fallen with us into the same eternal damnation with us ?

Sixthly, Yet again, one word more, if I may awaken professors. 1. Consider, though the poor carnal world shall certainly perish, yet they will want these things to aggravate their sorrow, which thou wilt meet with in every thought that thou wilt have of the condition thou wast in when thou wast in the world.

1. They will not have a profession, to bite them when they come thither. 2. They will not have a taste of a lost heaven, to bite them when they come thither. 3. They will not have the thoughts of, I was almost at heaven, to bite them when they come thither. 4. They will not have the thoughts of, how they cheated saints, ministers, churches, to bite them when they come thither. 5. They will not have the dying thoughts of false faith, false hope, false repentance, and false holiness, to bite them when they come thither. I was at the gates of heaven, I looked into heaven, I thought I should have entered into heaven ; O how will these things sting ! They will, if I may call them so, be the sting of the sting of death in hell fire.

Seventhly, Give me leave now in a word to give you a little advice.

1. Dost thou love thine own soul ? then pray to Jesus Christ for an awakened heart, for an heart so awakened with all the things of another world, that thou mayst be allured to Jesus Christ. 2. When thou comest there, beg again for more awakenings about sin, hell, grace, and about the righteousness of Christ. 3. Cry also for a spirit of discerning, that thou mayst know that which is saving grace indeed. 4. Above all studies, apply thyself to the study of those things that shew thee the evil of sin, the shortness of man's life, and which is the way to be saved. 5. Keep company with the most godly among professors. 6. When thou hearest what the nature of true grace is, defer not to ask thine own heart, if this grace be there. And here take heed,

1. That the preacher himself be sound, and of good life.

2. That thou takest not seeming graces for real ones, nor seeming fruits for real fruits. 3. Take heed that a sin in thy life goes not unrepented of ; for that will make a flaw in thine evidence, a wound in thy conscience, and a breach in thy peace ; and a hundred to one, if at last it doth not drive all the grace in thee into so dark a corner of thy heart, that thou shalt not be able, for a time, by all the torches that are burning in the gospel, to find it out to thine own comfort and consolation.

Monument to John Bunyan

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LONDON, *Nov. 26th*, 1845.

THE Publisher of the Works of the English Puritan Divines having sanctioned an appeal to the Subscribers to that Series for a MONUMENT to JOHN BUNYAN, the following statement is submitted for their consideration.

Two years ago, while preparations were in progress for a Monument to Dr Watts. various subscriptions were obtained for the object now in view; but the scheme having been deferred till the Monument to Dr Watts was completed, and that having been installed this day at Abney Park Cemetery, it is now thought a fitting opportunity to resume the efforts for a Memorial to the AUTHOR of the PILGRIM'S PROGRESS.

The Monument of Bunyan in Bunhill Fields is even more decayed than that of Watts was, so that strangers who make a pilgrimage to it have difficulty in discovering the hallowed spot.

Protestantism owes a noble Monument to John Bunyan, to mark her sense of his contributions to Christian literature; and surely among the multitude of his admirers, the effort will not be wanting thus to testify the deep debt of gratitude they owe him.

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The humblest of the admirers of John Bunyan (and who is not of the number?) will surely spare at least one shilling towards a Monument to the Author of the Pilgrim's Progress. He needs indeed "No storied urn or animated bust," while every year witnesses the appreciation of his labours in large and successive editions of his writings. But he deserves no less the worthiest that can be given, who "though dead yet speaketh;" whose Pilgrim has been the instructor of multitudes, and their guide to "the glorious liberty of the children of God;" and who freely sacrificed his liberty, and, if needs had been, his life, for the great cause of truth and liberty of conscience. Surely this is not the time when such works should be forgotten.

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